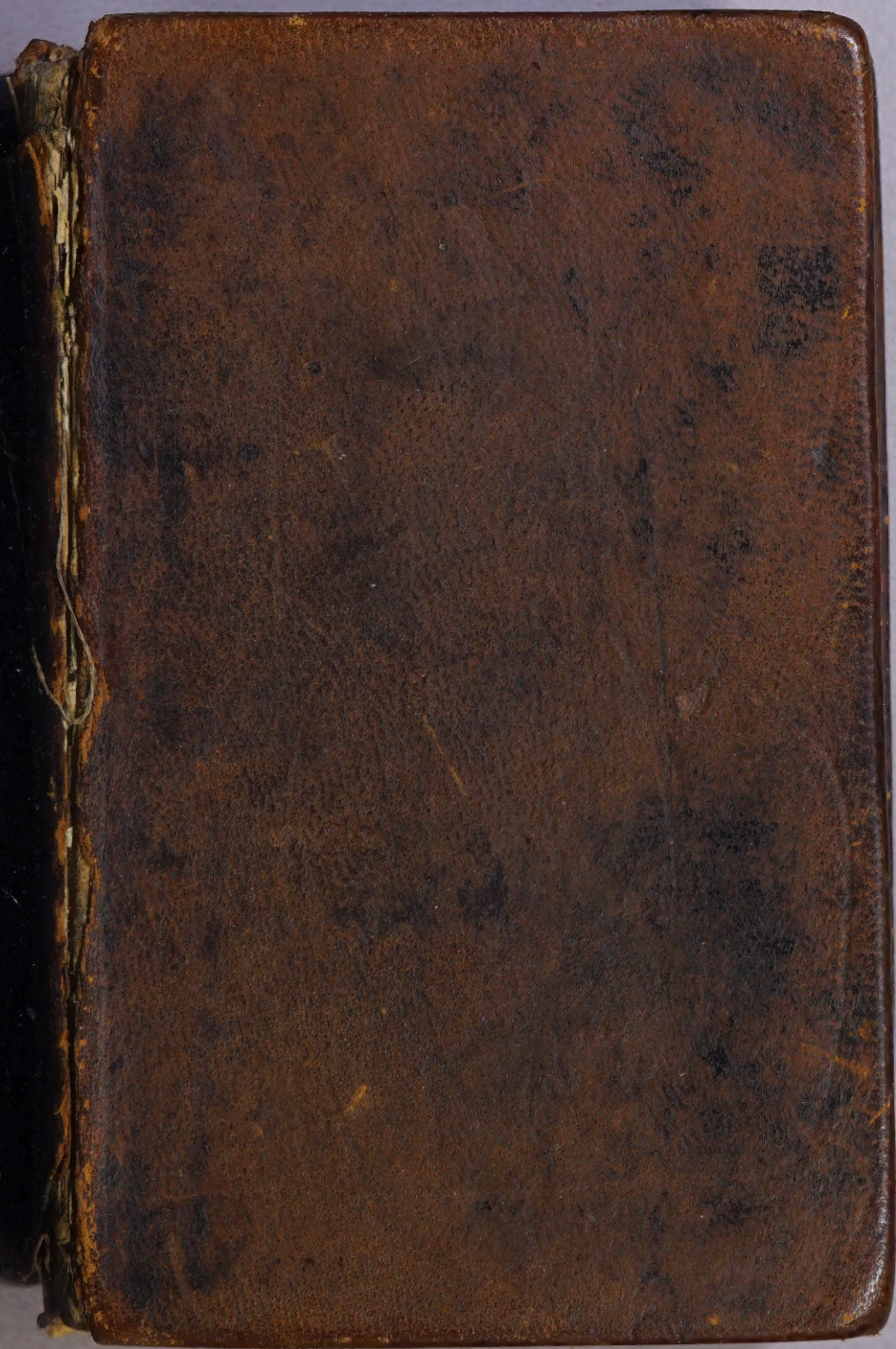




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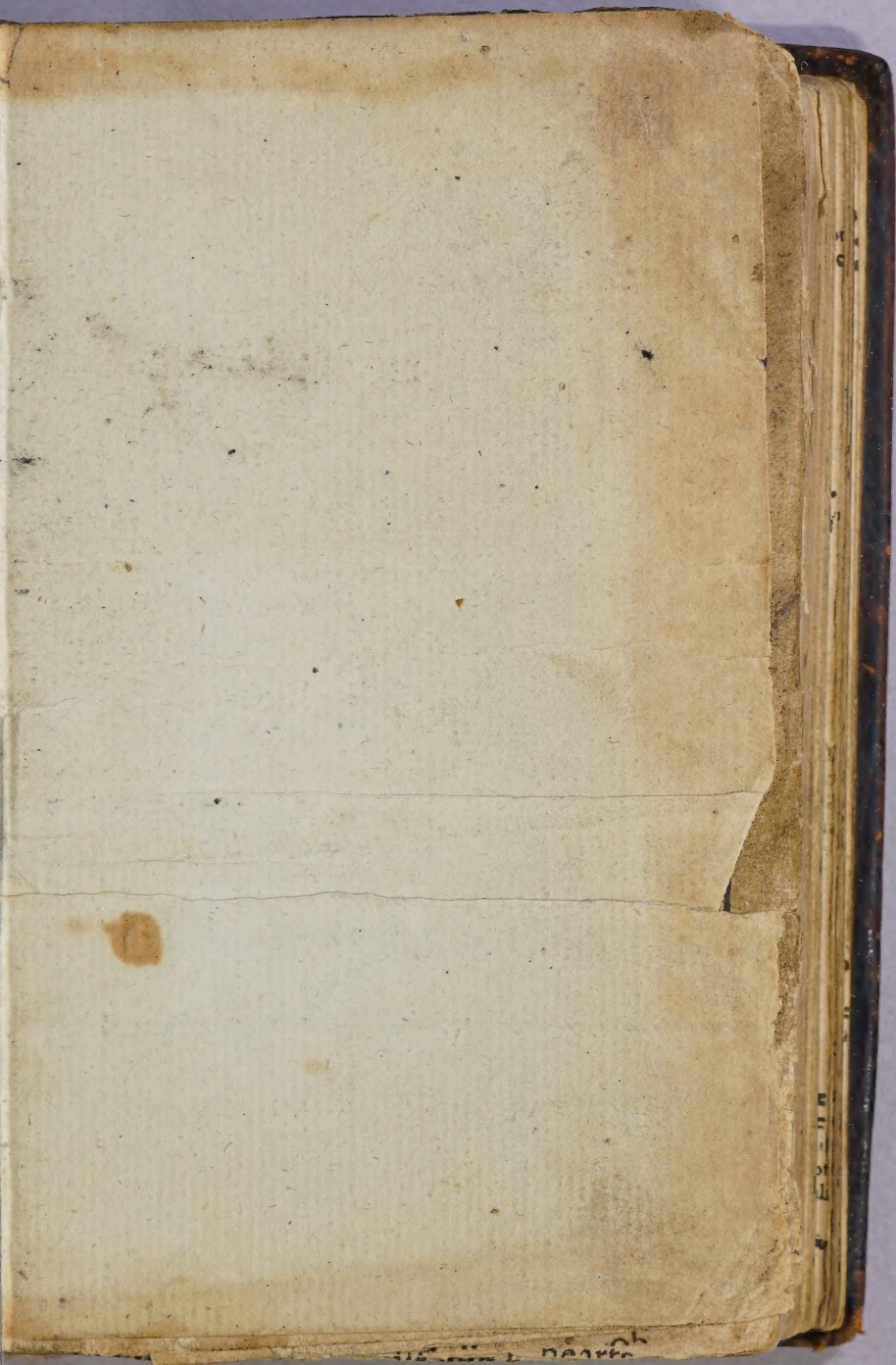
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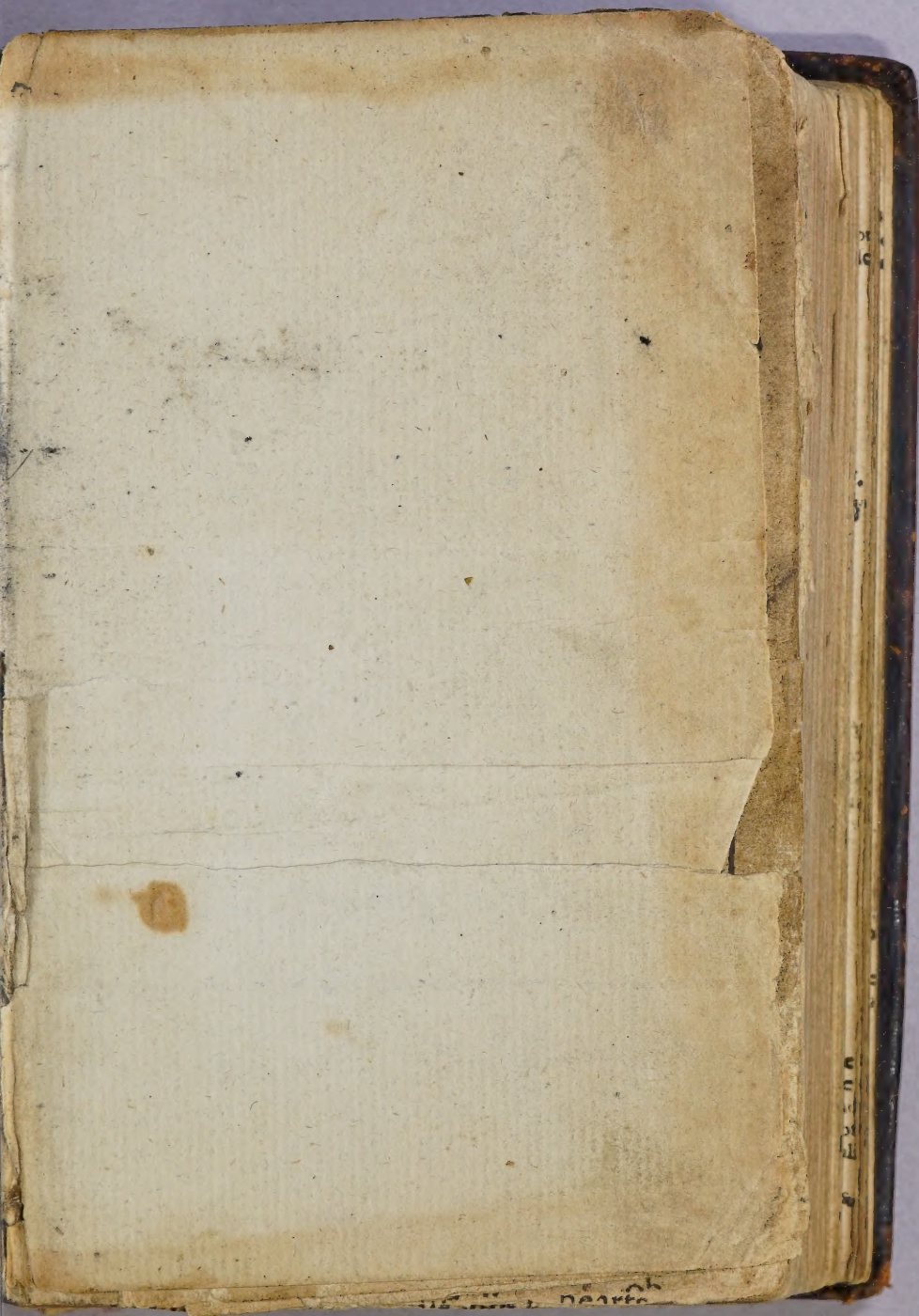
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FEBRVARIE.

*Mak choise of fude in ony vuse,
To keip thee vvarme also precise:
Be vware na Surgeon let the blude,
Except the learned thinke it gude.*

Sunne	d	i
rifeth	e	ii
7	f	iii
27	g	iiii
	A	v
	b	vi
	c	vii
7	d	viii
19	e	ix
	f	x
	g	xi
	A	xii
7	b	xiii
9	c	xiiii
	d	xv
	e	xvi
	f	xvii
	g	xviii
6	A	xix
56	b	xx
	c	xxi
	d	xxii
	e	xxiii
	f	xxiiii
44	g	xxv
	A	xxvj
	b	xxvii
33	c	xxviii

Purification of Marie.

Sone
setteth.
4 33

The 8. day, the beginning
of Spring time among the
Romanes after Plinius.

Sone in Pisces.

4 51

The 19. day of this Moneth
1593 Henrie Prince of
Scotland, sonne to the right
excellent Prince, King
James the saxt, vvas borne
in ye Castell of Striniling.

Leap year.
Math. Apostle

5 16

5 27

MARCHE

Now bleid, and bath, gif thou desire,
 And purge alsua gif neid require:
 Euill humours do in monie breid,
 Proude in time befor thou neid.

Sone	d	i	S. Monanes day the firste	Sone
riferth	e	ii	day, in . Monanes ane fair.	settech
8 41.	f	iii	The 3. day the Temple of	5 39
	g	iiii	Ierusalem was buildit as	
	A	v	gaine, & consecrated with	
	b	vi	great solemnity. 1. Eisd. 6	
6 41.	c	vii	Befor the byrth of Christ,	5 46
	d	viii	5 15. years.	
	e	ix		
	f	x		
	g	xi		
	A	xii	The Sone in Aries.	
	b	xiii		
6. 0.	c	xiiii	<i>The Sone</i>	6 01
	d	xv		
	e	xvi		
	f	xvii	S. Patrikes day in Dum-	
	g	xviii	bertane ane Fair.	6
	A	xix		
	b	xx	S. Cuthbert in Langtoun	
	c	xxi	in the Mers, ane Fair.	
5 51	d	xxii		
	e	xxiii		6
	f	xxiiii		
	g	xxv	Lady day in the Wester	
	A	xxvi	Weimes ane Fair.	
5 2	b	xxvii		
	c	xxviii		
	d	xxix		
	e	xxx		
	f	xxxi		

IVNE

*Nova belthsum Bathis thou may frequent,
Let blude alsua and not repent:
Thir ar gude meiris thes to defend,
From greifis the quhilk on thee attend.*

Sone	g i	The first day Rome was	Sone
rifeth.	A ii	destroied by Alarick King	setteth
5 11	b iii	of Gothis, after two zearis	6 49
	c iiij	seige. Anno 412. Blondus.	
	d v	The tēple of Ierusalem	
	e vi	is purged from Idolatrie be	
	f vii	King Ezechias. 2. Paral. 29.	6 69
	g viii		
	A ix	Palmesunday in S. Iohn-	
5	b x	stoun ane Fair.	
	c xi		
	d xii	The sone in Taurus.	
	e xiii		7 10
4 50	f xiiii		
	g xv		
	A xvi		
	b xvii	The 18. the people pas-	
4 38	c xviii	sed safe throw the reid sey:	7 30
	d xix	and Pharao with his Oist	
	e xx	is drowned. Exod. 14. 15.	
	f xxi		
	g xxii	The 22. the people of	7 41
	A xxiii	Israel cummeth to Mara	
	b xxiiii	where the waters was so	
4 19	c xxv	bitter that they could not	
	d xxvi	drink them. Exod. 15.	
	e xxvii		
	f xxviii		
	g xxix		
	A xxx		

*Ryse airlie nouv this moreth of May,
And kant the fieldis qubilk ar sagay:
From surfetting se thou refraine,
For sone it vull procure thy paine.*

Sone riseth	b	Philip and Iacob,	Sone setteth
4. 7	c ii		
	d iii	Halie Croce in Kinrossher,	7 33
	e iiii	and in Peiblis ane Fair,	
	f v		
	g vi	The 6. Rome was taken be	
3. 49.	A vii	the Duke of Burbon 1527.	8 1
	b viii		
	c ix		
	d x	The Sone in Gemini.	
	e xi		
	f xii		
	g xiii		
3. 36.	A xiiii		8 1
	b xv	The 15. day God did raine	
	c xvi	Manna to the people.	
	d xvii	Exod. 15.	
	e xviii	The 17. Noe entered in the	
	f xix	Arke. Genes. 7.	8 2
	g xx		
	A xxi		
3. 30	b xxii	Trinitie Sunday, ane Fair	
	c xxiii	in Edinburgh 8. dayis.	8 3
	d xxiiii		
	e xxv		
	f xxvi		
	g xxvii	The 27. Noe come furth of	
	A xxviii	the Arke. Gen 8 9.	
	b xxix	The 29 Constantinople	
	c xxx	was taken be Mahomet.	
	d xxxi	An. 1453.	

IVNE

New drinke, or sveit, taist nocht at all,
For thairby grooves na danger small:
And to thy self sic pastime take,
As may in God thee merie make.

Sone risseth	e i f ii g iii A iiii b v c vi d vii e viii f ix g x A xi b xii c xiii d xiiii e xv f xvi g xvii A xviii b xix c xx d xxi e xxii f xxiii g xxiiii A xxv xxvi xxvii d xxviii e xxix f xxx	The firste day the people of Israell came in the hill of Sinai, otherwise called Ca- sius, & there abode almost ane zeir, Exod. 19. The 6. day Alexander the great is borne, S. Barnabie in Lawder ane Fair. The Sone in Cancer. <i>The 19. day, James the saxt King of Scotland vves borne. An. 1566.</i> The 23. King Assuerus sent a Proclamatio thugh his Prouinces in the fauour of the Iewes. Esther. 8. Natiuitie of Iohn Baptist in S. Iohnstoun ane Fair.	Sone setteth 8 36 8 38 8 39 8 37 8 34
-----------------	---	--	---

IVLIE.

Perfumeth thy house with odours sweet.
 Bot sic as ar for purposis meit:
 As thou abroad in streitis dois ga,
 Defend thy self from smellis alswa.

Sone		Sone	
riseth.		setteeth	
3	31	8	29
	a ii		
	b iii		
	c iiii		
	d v		
	e vi		
3	36	8	24
	f vii		
	g viii		
	A ix		
	b x		
	c xi		
3	49	8	11
	d xii		
	e xiii		
	f xiiii		
	g xv		
	A xvi		
	b xvii	8	1
3	59		
	c xviii		
	d xix		
	e xx		
	f xxi		
	g xxii		
	A xxiii		
	b xxiiii		
4	9	7	51
	c xxv		
	d xxvi		
	e xxvii		
	f xxviii		
	g xxix		
	A xxx		
	b xxxi		

The 7 day at Glasgow
ane Fair.

The Sone in Leo.

The 16. Rome wes our-
throwin be the Galles, be-
foir Christs birth 376. zeirs

Marie Magdalens day, in
Linlithgow and in Pettin-
weime ane Fair.

S. Iames day in Cowper of
Fyfe, in Lanerk, & in auld
Kozburgh ane Fair.

The 29. Iames the 6. King
of Scotland, was crevnted
in Sterling An. 1567,

AVGVST.

*As burning heit vwill thee destroy,
Sa chittering cold vwill thee annoy:
Let litle sleip thee noue content,
Purge not, nor bleid, lest thou repent.*

Sunne riseth	c	i	Lambes day in Innerke- thing, in S. Androis, and in Dumbertan ane Fair.	Sone setteth.
4 25	d	ii		7 37
	e	iii		
	f	iiii		
	g	v		
	A	vi		
	b	vii		7 28
4 32	c	viii		
	d	ix		
	e	x	S. Lowrence day in Sel- kirk, in Dumblane and in the Raine ane Fair.	7 10
	f	xi		
	g	xii		
4 50	A	xiii		
	b	xiiii	Sone in Virgo, Assumption of our Ladie in Dundie ane Fair,	5 26
	c	xv		
	d	xvi		
	e	xvii		
	f	xviii		
5 4	g	xix		
	A	xx		
	b	xxi		
	c	xxii		
	d	xxiii		
5 15	e	xxiiii	Barthelmew day in Lin- lithgow ane Fair.	5 45
	f	xxv		
	g	xxvj		
	A	xxvii		
	b	xxviii		
	c	xxix	S. Iohnes day in S. Iohn- stoun ane Fair.	
	d	xxx		
	e	xxxi		

SEPTEMBER.

*Rauv frute, thocht rype, may seiknes bring:
Vrype, oft eit in, ane daungerous thing.
Gif nouv ane surfet thou do tak,
Quhen vther sleipis thou man avvak.*

Sone	f	i	Sone
rifeth.	g	ii	setteth
5 38	A	iii	6 28
	b	iiii	
	c	v	
	d	vi	
5 41	e	vii	
	f	viii	Ladie day, in Striuling and 6 19
	g	ix	Dundie ane Fair.
	A	x	
	b	xi	
6 0	c	xii	
	d	xiii	The Sone in Libra. 6 0
	e	xiiii	Rude day in Craill & Ied-
	f	xv	burgh ane Fair.
	g	xvi	
	A	xvii	
6 16	b	xviii	
	c	xix	
	d	xx	S. Mathews day in Linlith-
	e	xxi	gow ane Fair.
	f	xxii	
	g	xxiii	
	A	xxiiii	The 26. Soliman with 5 32
6 28	b	xxv	140. thousand Turkes be-
	c	xxvi	seigeth Vien in Auftriche
	d	xxvii	bot in vaine, An 1529
	e	xxviii	
	f	xxix	S. Michael in Hadingtorn,
	g	xxx	in Lessie & in Air ane Fair

A CONFESSOVN.

3

O Dreadfull and most mightie God, thou that from the beginning hast declared thy self a consuming fy against the cōtemners of thy most holic recepts, & yet to the penitent sinners, hast waies shewed thy self a sauourable Father: a God full of mercy: we thy creatures an workmanship of thine own hands, confesse our selues most vnworthie to open our eyes to the heauens, but far lesse to appeare in thy presence. For our cōsciences accuse vs, and our manifold iniquities haue borne witness against vs, that we haue declyned from thee. Wee haue beene polluted with dolourie: we haue giuen thy glorie to creatures: we haue sought support wher it was not to be found: & haue lightlied thy most wholesome admonitions. The manifest corruption of our lyues in all estats, euidently proues that we haue not rightly regarded thy statuts, lawes, & holy ordinances. And this was not only done, O Lord, in the time of our blindnes, but euen now when of thy mercie thou hast opened vnto vs an entrance to thy heauenly kingdom, by the preaching of thin holy Euangel, the whole body of this miserable Realme still continueth in their former impietie. For the most part alas following the footsteppes of the blinde and

CONFESSIO

obstinate Prince, vtterlie despyse the light
of thy Gospell, al delyte in ignorance and
Idolatrie: others ie as a people without
God, & without al ar of thy terribill iuge-
ments. And some, ô Lord, that in mouth pro-
fes thy blessed Euangl, by their sclandrous
lyfe blaspheme the sae. We are not igno-
rant, ô Lord, that thou art a righteous Iudge
that can not suffer iniquy long to be unpun-
ished vpon the obstinat transgressours: es-
peciallie, ô Lord, when hat after so long
blindnes and horrible defetion from thee,
so louinglie thou callest vs gaine to thy fa-
uour and fellowship, and that yet we do ob-
stinately rebel. We haue, O Lord, in our ex-
treame miserie called vnto thee: yea, euen
when we appeared vtterlie to haue bene cō-
sumed in the furie of our enemies, and then
didst thou mercifullie inclyne thine eares
vnto vs. Thou foughtest for vs euen by thine
owne power, when in vs there was neyther
wisidome nor force. Thou alone brakest the
yoke from our necks, & set vs at libertie, whe-
we by our owne foolishnesse, had made ou-
selues slaues vnto strangers, and mercifull
vnto this day hast thou cōtinued with vs the
light of thy Evangell, and so ceaseft not to
heape vpon vs benefites, both spirituall and

A CONFESSIO^N.

temporall. But yet, alas, ô Lord, we clearlie see that our gret ingratitude craueth farther punishment at thy hands, the signes wherof are euident before our eies. (For the whispering of sedition, the contempt of thy graces offered, & the maintenance of Idolatrie, are assured signes of thy farther plagues to fall vpon vs in particular for our greuous offences. And this vnmeasurable vntemperatnesse of the aire, doth also threaten thine accustomed plague of famine, quhilk commonly followeth ryotous excesse and contempt of the poore, wherewith, alas, the whole erth is replenished.) VVe haue nothing, ô Lord, that we may lay betwixt vs & thy iudgement but thine onelic mercie, freelie offered vnto vs in thy deare Sone our Lord Iesus Christ, purchased to vs by his death and passion. For if thou wilt enter into iudgement with vs thy creatures, and keep in mynde our greuous sinnes and offences, then can there none escape condemnation. And therefore we most humbly beseeche thee, ô Father of mercies, for Christ Iesus thy Sonnes sake, to keepe from vs these stonie hearts, who so long haue heard, as well thy mercies, as seuerall iudgements, and yet haue not bene effectually moued with the same: and giue vnto vs

These
clauses
included
within
this (.)
may be
vsed, or
anie one
of them
as occasi
on seruiss

hearts mollified by thy Spreit, that they may both conceaue and keep in mynde the reuerence that is dew vnto thy Maiesty. Looke, O Lord, vnto thy chosen children laboring vnder the imperfection of the fleshe, and grant vnto vs that victorie that thou hast promised vnto vs by Iesus Christ, thy Sonne, our onlie Sauour, Mediatour & Lawgiuer. To whom with thee and the holie Ghost, be al honour & praise, for now and euer. So be it.

*A Confession of finnes, to be used
before Sermon.*

TRuth it is, ô Lorde, that we are unworthie to come to thy godly presence by reason of our manifolde finnes and wickednesse, much lesse are we worthie to receaue anie grace or mercie at thy handes, if thou shouldest deale with vs according to our deseruings. For we haue sinned, ô Lord, against thee, and we haue offended thy godly & diuine Maiesty. If thou shouldest begin to reckon with vs euen from our first conception in our Mothers wôb, thou câst finde nothing at al in vs, but occasion of death and eternall condemnation. For trueth it is, that first we were conceaued in sinne, & in iniquitie was euerie one of vs borne of our mother, all the dayes of our lyfe we haue so still continued

A CONFESSIO N.

in sinne & wickednesse, that rather we haue
giuen our selues to follow the corruption of
this our fleshie nature, then otherwise, with
that earnest care and diligence to serue and
worship thee our God, as it becommeth vs.
And therefore if thou shouldest enter into
iudgement with vs, iust occasion hast thou,
not onelic to punish these our wretched and
mortall bodies: but also to punish vs both in
bodie and soule eternallie, if thou shouldest
handle vs according to the rigour of thy iu-
stice. But yet, O Lorde, as on the one parte,
we acknowledge our sinnes and offences, to-
gether with the fearfull iudgements of thee
our God, that iustlie by reason thereof, thou
maiest poure vpon vs: so also on the other
part, we acknowledge thee to be a mercifull
God, a loving and a fauourable Father to all
them that vnfeinedlie turne vnto the. Where-
fore, O Lord, we thy people, and the work-
manship of thine owne hands, most humbly
beseech thee, for Iesus Christ thy Sonnes
sake, to shewe thy mercie vpon vs, and for-
giue vs all our offences: impute not, O Lord,
vnto vs the sinnes of our youth, neither yet
haue thou a reckoning of vs for the ini-
quities & transgression of our olde age.

A CONFESSION.

That haue truelie called vnto thee, so shewe
the lyke mercie and the lyke fauour vnto vs
thy poore seruaunts. Indewe our hearts, O
God, with such a trew and perfect acknow-
ledging of our sins, that we may poure forth
before thee the vnfained sighes and sobes of
our troubled hearts, and afflicted conscien-
ces, for our offences committed against thee.
Inflame our hearts with such a zeale and fer-
uencie towards thy glorie, that all the daies
of our lyfe our onelie studie, travell, and la-
bour, may be to serue and worship thee our
God in spirite, in treuth, & in veritie, as thour
requirest of vs. And that this may be the bet-
ter performed in vs, preserve vs from all im-
pediments and stayes that in any wyse may
hinder or stoppe vs in the same: but in speci-
all, O Lord, preserve vs from the craft of Sa-
tan, from the snares of the world, & from the
naughtie lustes and affections of the flesh.
Make thy spirit, O God, once to take such full
possession and dwelling in our heartes, that
not onelie all the actions of our lyfe, but
so all the wordes of our mouth, and the lea-
st thought and cogitation of our myndes, may
be guided and ruled thereby. And finally gi-
ue us that some of our lyfe may be so spent
that alwaies

A CONFESSIO^N.

ther we may end the same in the sanctifica-
tioun, and honouring of thy blessed Name,
through Iesus Christ, our Lord: To whome
with thee, & the holie Ghost, be all honour,
and glorie, for now and for euer. So be it.

*A Confession of finnes, and petitions made vnto
God, in the tyme of our extreame troubles,
and yet commonlie vsit in the Kirks
of Scotland, before the sermon.*

Eternall and euerlasting God, Father of
our Lord Iesus Christ, thou that shew-
est mercie and keepest couenaunt with
them that loue, and in reuerence keepe thy
commandements, euē when thou pourest
furth thy hote displeasure & iust iudgements
vpon the obstinate & inobedient. We heere
prostrate our selues, before the throne of thy
Maiestie, from our hearts confessing that iu-
stlie thou hast punished vs by the tyrannie of
strangers, and that more iustlie thou maiest
bring vpon vs againe the bondage & yoake,
of which of thy mercie for a season, thou hast
remooued. Our Kings, Princes, and people
in blindnes haue refused the word of thy E-
ternall veritie: and in so doing, we haue re-
fused the league of thy mercie offered to vs
in Iesus Christ, thy sonne, of which albeit thou
hands,

nowe of thy meere mercie hast offered to vs
again in such aboundance, that none can
be excused by reason of ignorance: yet ne-
uerthelesse to the iudgement of men, impi-
etic ouerfloweth the whole face of this Re-
alme. For the great multitude delyte them-
selves in ignorance and Idolatrie: and such
alas as appeare to reuerence and embrace
thy worde, do not expresse the fruites of re-
pentance, as it becommeth the people to
whome thou hast shewed thy selfe so merci-
full & fauourable. These are thy iust iudge-
ments, ô Lord, wherby thou punishest sinne
by sinne, and man by his owne iniquitie: so
that there can be no end of sin, except thou
preuent vs with thy vnderferued grace. Con-
uert vs therefore, O Lord, and we shal be con-
uerted: suffer not our vnthankfulnes to pro-
cure of thy most iust iudgements, that stran-
gers againe reigne ouer vs, neither yet that
the light of thy Gospel be taken from vs. But
how so euer it be, that the great multitud be
altogether rebellious, & also that in vs there
remaineth perpetuall imperfections: yet for
the glorie of thine owne Name, and for the
glorie of thyne onelie beloued Sonne Iesus
christ, whose veritie and Euangell thou of
thy meere mercie hast manifested amongst
dayes

A CONFESSION.

11

vs: it will please thee to take vs into thy protection, and in thy defence, that al the world may knowe, that as of thy meir mercie, thou hast begun this work of our saluation amongest vs, so of this same mercie thou wilt continue it. Grant vs this mercifull Father, for Christ Iesus thy Sonnes sake. So be it.

¶ This done the people sing a Psalm altogether in a plaine tune. Which ended the Minister prayeth for the assistance of Gods holy Spirit, as the same shall move his heart, and so proceedeth to the Sermon. V. sing after the Sermon, this Prayer following, or any such lyke.

A PRAYER FOR THE

whole state of Christs Kirk.

Almightie God, and most mercifull Father, we humbly submit our selues, and fall downe before thy Maiestie, beseeching thee from the bottome of our heartes, that this seede of thy worde now sown among vs, may take such deepe roote, that neither the burning heate of persecution cause it to wither, neither the thornie cares of this lyfe do choke it, but that as seede sown in good ground, it may bring furth, thirtie, sixtie, & a hundreth fold, as thine heavenly wisdom hath appointed. And because we haue need continuallie to craue manie things at thine hands,

1. Pet. 5
Num. 23
Deut. 29
101. 7.

Mat. 13

A CONFESSIION.

hands, we humbly beseech thee, o heauenly
ue. 11. Father, to grant vs thyne holy * Spreit, to di-
om. 8. rect our petitiōs, that they may proceed frō
mcs. 5. such a feruent mynde, as may be agreable to
loh. 5. thy most blessed will. And seing that our in-
om. 12. firmitie is able * to do nothing without thy
1st. 3. helpe, and that thou art not ignorant with
Cor. 3. how manie and great tentations wee poore
ian. 19. wretches are on euerie syde enclosed & cō-
hilip. 2. passed: let thy strength, O Lord, sustaine our
lal. 40. weaknes, that we beeing defended with the
Pet. 1. force of thy grace, may be saifly preserued a-
Pet. 5. gainst all assaltes of Satan, who goeth about
ac. 17. continuallie lyke a roring * Lyon, seeking to
 deuoure vs. * Inces our faith, O mercifull
 Father, that we doe not swerue at anie tyme
 from thy heauenlie word: but augment in vs
 hope and loue, with a cairfull keeping of all
 thy Commandements, that no * hardnesse of
al. 91. b. heart, no hypocrisie, * no concupiscence of
b. 3. 4. the eyes, nor entysements of the worlde, doe
ioan. 2. draw vs away from thine obedience. And
Tim. 3. seing we liue now in these moste * perilous
id. a. b. tymes, let thy Fatherlie prouidence defend
 vs against the violence of all our enemies,
 quhilk do euery where persew vs, but cheifly
 against the wicked rage & furious vproares
 of that Romish Idoll * enemy to thy Christ.

Fur-

A CONFESSION

13

Furthermore, for as much as by thine holie Apostle we are taught to make our prayers and supplications for all men, wee pray not onelie for our selues heere present: bot beseech thee also to reduce al such as beyet ignorant, from the miserabill captiuitie of blindnesse and errour, to the pure vnderstanding of thy heauenly trueth. that we all with one *consent and vnitie of mindes, may worship thee our onelie God and Saviour: and that al Pastours, sheipheids and Ministers to whome thou hast committed the dispensation of thine holy word & charge of thy chosen people, may both in their lyfe and doctrine be found faithfull, setting onelie before their eyes thy glorie: & that be them all poore sheipe quihilk wander and goe astray, may be gathered and brought home to thy folde.

Rom. 15
1. Cor. 1.
Ephc. 4

Ioh. 17.
Mat. 28.
1. Cor. 9.
Mar. 16

Moreover, because the *heartes of rulers are in thine hands, we beseech thee to direct and gouerne the hearts of all Kings, Princes and Magistrates, to whome thou hast committed the sword: Especially, O Lord, according to our bounden dewtie we beseech thee, to maintaine and increase the noble estate of the King and Queenes Maiesties & the Prince, their honourable counsell, with

Pro. 21. 2

Rom. 13
Ioan. 19

al the Estates and whole bodie of the Commonwealth. Let the fatherlie fauour so preferue them, & thy holy Spirit so govern their harts, that they may in sic sort execute their offices, that thy religion may be purly maintained, *maners reformed, & sinne punished according to the precyse rule of thine holie word.

And for that we be all *members of the mysticall bodie of Christ Iesus, we make our requests vnto thee, o heavenly Father, for all such as are *afflicted with any kynde of crosse or tribulation, as warre, plague, famine, sickness, pouerty, imprisonment, persecutioun, banishment, or anye other kynde of thy rods: whether it be grief of bodie or vnguyetnesse of mynde; that it would please thee to giue them pacience and constancie, til thou send them full deliuerance of all their troubles. And finallie, O Lord God, most merciful father, we most humbly beseech thee, to shew thy great mercies vpon our brethren quihilk are persecuted, cast in *prison, and daily condemned to death for the testimonie of thy truneth. And though they be vtterlie destitute of all *mans aide, yet let thy sweet comfort neuer depart from them: but so inflame their heartes with thyne holie Spirit, that

Tim. 2.
James. 1.

Cor. 12.
Rom. 2.

James 31

2. Cor. 1.
Heb. 13.

Heb. 13
Rom. 8.
Psal. 13.

1. Pet. 1.
Act. 2.
Mat. 10.
Lue. 21.
Rom. 14.

thee, for the obtaining of all such things, as we shall agree vpon here in earth: we therefore (hauing first thy commandment to pray for such as thou hast appointed rulers & gouernours ouer vs, and also for al things needfull both for thy people, and for all sortes of men, for asmuch as our faith is grounded on thine holie word and promises, & that we are heere gathered together before thy face, & in the Name of thy Sonne, our Lord Iesus.) Wee, I say, make our earnest supplicatioun vnto thee our most mercifull God and bountifull Father, that for Iesus Christes sake our onelie Sauour & Mediatour, it would pleis thee of thine infinite mercie, freely to pardon our offences, and in such sort to drawe & lift vp our heartes and affections towards thee, that our requestes may both proceede of a feruent mynde, and also be agreabill vnto thy most blessed will and pleasure, quhilk is onelie to be accepted.

(.) We beseech thee therefore, o heauenlie Father, as touching all Princes and Rulers, vnto whome thou hast committed the administration of thy Iustice: and namelie, as touching the excellent estates of the King & Queenes Maiesties, with the young Prince: and all their honourable counsell, with the

PRAYERS.

rest of the Magistrates and commons of this
Realme: that it would please thee to graunt
them thine holie Spirit, and to increase the
same from tyme to tyme in them, that they
may with a pure faithe acknowledge Iesus
Christ thine onelie Sonne our Lorde, to be
King of all kings, & gouernour of all gouer-
nours, euen as thou hast giuen al power vnto
him both in heauen and in earth: & so giue
them selues whollie to serue him, and to ad-
uance his kingdome in their dominions (ru-
ling by his word their subiects, quhilk be thy
creatures, and the sheep of thy pasture:) that
we being maintained in peace and tranquil-
litie, both heer and euerie where, may serue
thee in all holinesse and vertue: and finallie
becing deliuered from all feare of enemies,
may rander thanks vnto thee all the daies of
our lyfe.

We beseech thee also, most deare Father
& Sauour, for all such as thou hast appoin-
ted Ministers vnto thy faithfull people, & to
whome thou hast committed the charge of
soules, & the ministry of thy holy Gospell,
that it would please thee so to gyde the with
thine holie Spirite that they may bee found
faithfull and zealous of thy glorie, directing
alwaies their whole studie vnto this ende,
that

that the poore sheepe quihilk be gone astray
out of the flocke may bee sought out, and
rought againe to the Lord Iesus, who is the
chief sheephheard and head of all Bishops, to
the intent they may from day to day growe
and increase in him vnto all righteousnesse
and holinesse: and on the other part, that it
would please thee to delyuer all thy Kirkes
from the danger of rauening Wolues, and
from hyrelings, who seek onelie their owne
ambitioun and profite, and not the setting
forth of thy glorie onlie, and the saifegarde
of thy flock.

Moreouer, we make our praiers vnto thee,
O Lorde God, moſte mercifull Father, for all
men in generall, that as thou wilt be knowne
to be the Sauour of all the world by the re-
demption purchased by thy onlie Sonne Je-
sus Christ: euen so that such as haue bene hi-
erto holden captiue in darknes and igno-
rance for lack of the knowledge of thy Gos-
pel, may through the preaching therof, & the
deare light of thy holy Spirite, be brought
into the right way of saluation, quihilk is to-
day, that thou art only very God, and that
he whom thou hast sent, is Iesus Christ. Like-
wise that they whome thou hast already en-
riched with thy grace, and illuminated their

hearts with the knowledge of thy word may continually increase in godlines, and be plentifully enriched with spirituall benefites: so that wee may altogether worship thee, both with heart and mouth, and render dewe honour and seruice vnto Christ our Maister, King, and Lawmaker.

In lyke maner, o Lord of al true comfort, we commend vnto thee in our prayers, all such persons as thou hast visited & chastised by thy crosse and tribulation, all such people, as thou hast punished with pestilence, warre or famine: & all other persons afflicted with pouertie, imprisonment, sicknes, banishment or anie lyke bodily aduersitie, or hast otherwise troubled and afflicted in Spirite: that it woulde please thee to make them perceauē thy fatherlie affection toward them: that is, that these crosses be chastisings for their amendment: to the intent, that they shoulde vntainedly turne vnto thee, and so by cleauing vnto thee, might receiue full comfort, and be deliuered from all maner of euil. But especiallie we cōmend vnto thy diuine protection, all such quihlk are vnder the tyrannie of Antichrist, and both lacke this foode of lyfe, and haue not libertie to call vpon thy Name in open assemblie: chieslie our poore
bre-

brethren quhilk are imprisoned and persecuted by the enemies of thy Gospell. That it would please thee, O Father of all consolations, to strengthen them by the power of thy holy Spirit, in such sort, as they neuer shrink back, but that they may constantlie perseueir in thine holie vocation; and so to succour & assist them, as thou knowest to be most expedient, comforting them in their afflictions, maintaining them in thy sauegairde against the rage of Woules, and increasing in them the giftes of thy Spirit, that they may glorify thee their Lord God, both in their lyfe and in their death.

Finallie, O Lord God most deare Father, we beseech thee to grant vnto vs also, quhilk are heere gathered together in the name of thy Sonne Iesus, to heare his word preched, (* *) that we may acknowledge truely, and without hypocrisie, in how miserabill a state of perdition we are in by nature: and howe worthelie we procure vnto our selues euerlasting damnation, heaping vp from time to tyme thy greeuous punishments toward vs, to the ende that (seeing there remaineth no spark of goodnes in vs, as touching our first creation, and that quhilk we receaue of our parents, meet to enioy the heritage of Gods

If the
Lords
supper be
admini-
stred, the
is heere
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this clause

And
to cele-
brat
his holy
Supper

Hallow-
ed be
thy
Name.

thy
kingdom
come.

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kingdom) we may wholly rander vp our sel-
ues with all our hearts & with an assured co-
fidence vnto thy dearly beloved Sonne Iesus
our Lord, our onelie Sauour and redeemer:
to the intēt, that he dwelling in vs, may mor-
tifie our old man, that is to say, our sinful af-
fections: and that we may be renewed into a
more godlie lyfe, whereby thine holy name
(as it is worthie of all honour) may bee ad-
uanced & magnified throughout the world,
& in all places: likewise that thou mayst haue
the tuition and gouernance ouer vs, and that
we may learne daily more and more to hum-
ble and submit our selues vnto thy Maiesty in
such sort, that thou mayest be counted king
and gouernour ouer all, gyding thy people
with the scepter of thy word, and by the ver-
teu of thine holy Spirit, to the confusion of
thyne enemies, through the might of thy
truth and righteousnes: so that by this mea-
nes al power and might quihilk withstandeth
thy glorie, may be continually thrown down
and abolished, vntill such tyme, as the full &
perfect face of thy kingdome shall appeare,
when thou shalt shew thy self in iudgement
in the person of thy Sonne: whereby also we
with the rest of thy creatures, may rander vn-
to thee perfect and true obedience, euen as
thine

thine heauenlie Angels doe apply them-
 ues onlie to the performing of thy comma-
 dementes, so that thine onelie will may bee
 fulfilled without anie contradiction, & that Thy will
be done.
 euerie man may bend him selfe to serue and
 please thee, renouncing their owne willes,
 with al the affections and desires of the flesh
 Graunt vs also, good Lord, that we thus wal-
 king in the loue & dread of thine most holy
 Name, may be nourished through thy good-
 nesse, & that we may receiue at thine hands,
 all things expedient and necessarie for vs, &
 so vse thy gifts peaceable and quyetlie, to
 this ende, that when wee see that thou hast
 care of vs, we may the more affecteously ac-
 knowledge thee to be our Father, looking
 for all good gifts at thine hand, and by with-
 drawing and pulling back all our vaine con-
 fidence from creatures, may set it whollie v-
 pon thee, and so rest onlie in thy most boun-
 tifull mercie. And for so much as whiles we
 continue heere in this transitorie lyfe, wee
 are so miserable, so fraile, and so much en-
 clyned vnto sinne, that wee fall continuallie
 and swerue from the right way of thy com-
 mandements, we beseech the pardon vs our
 innumerable offences, whereby wee are in
 danger of thy iudgement & condemnation,

Give vs
this day
our daily
bread.

And for-
give vs
our tref-
passis.

and forgiue vs so freele, that death & sinne may hereafter haue no tytle against vs, neither lay vnto our charge the wicked roote of sinne, quhilk doth euermore remaine in vs: but grant, that by thy commandement wee may forget the wrongs quhilk other do vnto vs, and in stead of seeking vengeance, may procure the wealth of our enemies. And for asmuch as of our selues, we are so weak, that we are not able to stand vpriight one minute of an houre, and also that wee are so belaide, & assaulted euermore with such a multitude of so dangerous enemies, that the deuill, the world, sinne, and our owne concupiscences do neuer leave of to fight against vs: let it be thy good pleasure to strengthen vs with thy holy Spirite, and to arme vs with thy grace, that thereby we may bee able constantlie to withstand all tentations, and to perseuere in this spirituall battell against sinne, vntil such tyme as we shall obtaine the full victorie: & so at length, may triumphantlie reioyce in thy Kingdome, with our Captaine and gouernour Iesus Christ our Lord, and Sauour. So be it.

And leid
vs not in
to tenta
tion.

This Prayer following is used to be said after the Sermon on the day quhilk is appointed for common Prayer: and it is very proper for our state and tyme to

*meane vs to true repentance, and to turne backe Gods
sharp roddis quibilk yet threaten vs.*

AN OTHER PRAYER.

GOD Almighty and heauenlie Father,
we acknowledge in our consciences,
and confesse, as the truth is, that we are
not worthie to lift vp our eies vnto heauen,
much lesse meete to come into thy presence
and to be bolde to think that thou wilt heare
our prayers, if thou haue respect to that that
is in vs. For our consciences accuse vs, and
our owne sinnes doe beare witnes against vs:
yea, and we knowe that thou art a righteous
iudge, quibilk dost not couert sinners righteous
but punishest the faultes of such as transgres
thy commandements. Therefore, O Lorde,
when wee consider our whole lyfe, wee are
confounded in our own hearts, and can not
choose but be beaten doune, and as it were
despaire, euen as though wee were alreadie
swallowed vp in the deepe gulse of death.
Notwithstanding, moste mercifull Lord,
since it hath pleased thee of thy infinite mer-
cie to command vs to call vpon thee for help
euen from the deepe bottome of Hell: and
that the more lack and default wee feele in
our selues, so much the rather wee shoulde
haue recourse vnto thy soueraigne bountie:

Since also thou hast promised to heare and accept our requestes and supplications, without hauing anie respect to our worthinesse, bot onelie in the Name; and for the merites of our Lord Iesus Christ, whome alone thou hast appointed to be our Intercessour & Advocate: we humble our selues before thee, renouncing all vaine confidence in mans help, and cleaues onelie to thy mercie; and with full confidence, call vpon thine most holie Name, to obtaine pardon for all our finnes.

First, ô Lord, besides the innumerable benefites quhilk thou dost vniuersallie bestow vpon all men in earth, thou hast giue vs such speciall graces, that it is not possible for vs to rehearse them, no nor sufficiently to cōceiue them in our mindes. As namely, io hath pleased thee to call vs to the knowledge of thine holy gospel, drawing vs out of the miserabil bondage of the deuill, whose slaues we were, & deliuering vs from most cursed Idolatrie, & wicked superstition, wherin we were plunged, to bring vs into the light of thy treuth. Notwithstanding, such is our obstinacy and unkindnes, that not only we forget those thy benefites quhilk we haue receiued at thy bountifull hand, but haue gone astray from thee,
and

and haue turned our selues from thy Law, to go after our owne concupiscences & lustes, and neither haue giuen worthie honour & dew obedience to thy holie worde, neither haue advanced thy glorie as our durie required. And although thou hast not ceased continuallie to admonish vs most faithfully by thy worde, yet we haue not giuen care to thy fatherly admonition. Wherefore, ô Lord, we haue sinned & haue greuously offended against thee, so that shame & confusion apperteineth vnto vs: & wee acknowledge that we are altogether gilty before thy iudgment & that if thou wouldest intreat vs according to our demerites, we could look for none other then death and euerlasting damnation. For although we would go about to cleare & excuse our selues, yet our own conscience would accuse vs, and our wickednes would appeare before thee to condemne vs. And in every deed, ô Lord, we see by thy corrections quhilk thou hast already vsed towards vs, that we haue giuen thee great occasion to be displeased with vs: for seeing that thou art a iust and vpright Iudge, it can not be without cause, that thou punishest thy people. Wherefore for as much as we haue felt thy stripes, we acknowledge that we haue iustly
stirred

stirred vp thy displeasure against vs: yea, and yet we see thine hand lifted vp to beate vs afresh: for the rodde and weapons wherewith thou art accustomed to execute thy vengeance, are alreadie in thine hand: and the threatnings of thy wraithe, quhilk thou vset against the wicked sinners, be in ful readinesse.

Now, though thou shouldest punishe vs muche more greuouslie then thou hast hitherto done: and that, whereas wee haue received one stripe, thou would giue vs an hundred: yea, if thou wouldest make the curses of thine olde Testament, quhilk came vpon thy people Israell, to fall vpon vs, we confesse, that thou shouldest do therein verie righteouslie. And wee can not denie but we haue fullie deserued the same. Yet Lorde, for so much as thou art our Father, & we but earth and slyme: seing thou art our maker, and we the workmanship of thine hands: since thou art our Pastour, and we thy flock: seing also that thou art our Redeemer, and we are the people whome thou hast bought: finally because thou art our God, and wee thy chosen heritage, suffer not thine anger so to kindle against vs, that thou should punish vs in thy wraith: neither remember our wickednesse,

to the ende to take vengeance thereof: but rather chastise vs gentlie, according to thy mercie.

Treuth it is, O Lord, that our misdeedes haue inflamed thy wraith against vs, yet considering that wee call vpon thy Name, and beare thy marke & badge: mainteine rather the worke that thou hast begun in vs by thy free grace, to the end that all the world may knowe that thou art our God and Sauour. Thou knowest that such as be dead in graue, and whom thou hast destroyed and brought to confusion, will not set forth thy praise: but the heauie soules, and comfortlesse, the humble hearts, the consciences opprest and loden with the greuous burthen of their sinnes, & therefore thirst after thy grace, they shall set furth thy glorie and praise.

Thy people Israell oftentimes prouoked thee to anger, through their wickednesse, wherevpon thou didst, as right required, punish them: but so sone as they acknowledged their offences, & returned to thee, thou didst receaue them alwaies to mercie: and were their enormities and sins neuer so grieuous, yet for thy couenants sake, quhilk thou hadst made with thy seruants Abraham, Isaac, and Iacob, thou hast alwaies withdrawne from
them

them the rodde and curses quhilk were prepared for them, in such sorte, that thou didst neuer refuse to heare their praier.

We haue obtained by thy goodnes a far more excellent couenant quhilk we may alledge: that is, the couenant quhilk thou firste madest and establishest by the hand of Iesus Christ our Sauour, and was also by thy diuine providence written with his blood and sealed with his death and passion.

Therefore, ô Lorde, wee renouncing our selues, and all vaine confidence in mans help haue our only refuge to this thy most blessed couenaunt, wherby our Lord Iesus, through the offering vp of his bodie in sacrifice, hath reconciled vs vnto thee. Behold therefore, ô Lord in the face of thy Christ, and not in vs, that by his intercession thy wraith may be appeased, and that the bright beames of thy countenance may shyne vpon vs to our gret comfort and assured saluation: & from this time forward, vouchsafe to receaue vs vnder thine holie tuition, & gouerne vs with thine holy Spirit, wherby we may be regenerate anew vnto a farre better lyfe,

So that thy Name may be sanctified: Thy Kingdome come: Thy will be done in earth as it is in heauen. Give vs this day our daylie bread. And forgine vs our

our debts, carrye ouer forgive our debtors. And
aid us not in temptation, but deliuer vs from euill.
For thine is the kingdome, the pouer, and the glorie,
or euer, and euer: Amen.

And albeit we are most vnworthie in our
own selues, to open our mouthes, and to in-
treat thee in our necessities: yet for as much
as it hath pleased thee to commaund vs to pray
one for an other, we make our humble pray-
ers vnto thee for our poore brethrē & me-
ners, whom thou doest visite & chastise with
thy rods and corrections, most instantly desi-
ing thee to turne away thine anger from
them. Remember, ô Lord, we beseech thee,
that they are thy children, as we are: & though
they haue offended thy Maiestie, yet that it
would please thee not to cease to proceed in
thine accustomed bountie & mercy, quhilk
thou hast promised, should euermore conti-
nue towards all thine elect. Vouchsafe ther-
fore, good Lord, to extend thy pitie vpon all
thy Kirks, and towards all thy peole, whome
thou doest nowe chastise, either with pesti-
ence, or warre, or such lyke thyne accusto-
ned roddes, whether it be by sicknesse, pri-
son, or pouertie, or any other affliction of
conscience and minde: that it would please
thee to comforte them, as thou knowest
to be

to be moſte expedient for them, ſo that thy
roddeſ may bee inſtructions for them to aſ-
ſure them of thy fauour, and for their amen-
dement, when thou ſhalt giue them paciēce
and conſtancie, and alſo aſſwage & ſtay thy
corrections: and ſo at length by delyuering
them from al their troubles, giue them moſt
ample occaſion to reioice in thy mercie, &
to praiſe thine holie Name. Chieflie that
thou wouldeſt, o Lord, haue compaſſion aſ-
well on all, as on euerie one of them, that
employ them ſelues for the maintenance of
thy treuth ſtrengthen them, O Lord, with an
inuincible conſtancie: defend them, and aſ-
ſiſt them in all things and euerie where. O-
uerthrow the craftie praetiſes and conſpira-
cies of their enemies & thine: brydle their
rage, and let their bolde enterpryſes quihill
they vndertake againſt thee, and the mem-
bers of thy Sonne, turne to their owne con-
fuſion: & ſuffer not thy Kingdome of Chri-
ſtians to be vtterlie deſolate, neither permit
that the remembrance of thy holie Name,
be clean aboliſhed in earth, nor that they a-
mong whome it hath pleaſed thee to haue
thy praiſes celebrated, bee deſtroied; and
brought to naught: and that the Turkes, Pa-
gans, Papists, and other infidels, might boaſt
them-

hem selues thereby, and so blasphemeth thy
Name* (.)

PRAYERS VSED IN THE KIRKS
of Scotland, in the tyme of their persecution by
the French-men: bot principally vnder
the Lords Table vvas mi-
nistred.

To this
the Mi-
nister ad-
deth that
part that
is in the
former
praier
marked
thus (.)
leaf 17.

Eternall and euerliuing God, Father of
our Lord Iesus Christ, we thy creatures
and the workmanship of thyne owne
hands, sometime dead by sinne, and thral to
Sathan by meanes of the same, but nowe of
thy meere mercie called to libertie and life,
by the preaching of thy Gospell, doe take v-
pon vs this boldnes (not of our selues, but of
the commandement of thy deare Sonne our
Lorde Iesus Christ) to powre furth before
thee the petitions & complaints of our trou-
bled hearts, oppressed with feare, and woun-
ded with sorrow. True it is, ô Lord, that we
are not worthie to appeare in thy presence,
by the reason of our manifold offences, nei-
ther yet are we worthy to obtaine any com-
fort at thy hands, for anie righteousness that
is in vs. But seing, ô Lord, that to turne back
from thee, and not to call for thy supporte in
the time of our trouble, it is the entrance to
death, and the plaine way to desperation: we
c ther-

34
therefore confounded in our selues (as the
people that on all sides is assaulted with sor-
rowes) do present our selues before thy Ma-
iestie, as our soueraigne Captaine and onlie
redeemer Iesus Christ hath commanded vs,
in whose name, & for whose obedience we
humblie craue of thee remission of our for-
mer iniquities, as well committed in matters
of religion, as in our liues and conuersation.
The examples of others that haue called vn-
to thee in their lyke necessities, giue vnto vs
hope that thou wilt not reiect vs, neither yet
suffer vs for euer to be confounded. Thy peo-
ple Israell did oftentimes declyne from thy
Lawes, and did follow the vanitie of supersti-
tion and Idolatrie: & oftentimes didst thou
correct and sharplie punishe them, but thou
didst neuer vtterlie despyse them, when in
their miseries vnfainedlie they turned vnto
thee. Thy Kirk of the Iewes were sinners, O
Lord, & the moste part of the same did con-
sent vnto the death of thy deare sonne, our
Lord Iesus Christ, & yet didst not thou des-
pyse their prayers, when in the tyme of their
greuous persecutioun they called for thy
support. O Lord thou hast promised no lesse
to vs, then thou hast performed to them, and
therefore take we boldnesse at thine owne

com-

commandement, and by the promise of our
 Lord Iesus Christ, most humbly to craue of
 thee, that as it hath pleased thy great mer-
 cy, to remoue our ignorance and blindnes,
 by the light of thy blessed Evangel, that so it
 may please thee to continue the same light
 with vs, till that thou deliuer vs from al cala-
 mities and trouble. And for this purpose, O
 Lord, it will please thee to thrust out faithfull
 workmen in this thy Haruest within this re-
 me of Scotland, to the quhilk after so long
 darknes of Papistrie and superstition, thou
 hast offered the treuth of thine Evangell in
 all purenesse and simplicitie. Continue this
 thy grace with vs, O Lorde, & purge this re-
 me fro al false teachers, from dumb dogs,
 assembling hypocrites, cruell wolues, & all
 such as shew them selues enemies to thy true
 religion. (.)

But now, O Lord, the dangers quhilk ap-
 peare, and the trouble quhilk increaseth by
 the cruell tyrannie of fore-sworne strangers
 compelleth vs to complaine before the
 throne of thy mercie, and to craue of thee
 protection & defence against their most vn-
 just persecution. That nation, O Lorde, for
 whose pleasure and defence of whome, we
 haue offended thy Maiestie, and violated

To this
 the Mi-
 nister ad-
 deth that
 part that
 is in the
 former
 praier
 marked
 thus (.)
 lease 17.

These
 Prayers
 follow-
 ing were
 first vsed,
 whē both
 the kings
 of France
 were li-
 uing.

our faith, oft breaking the leagues of vnitie
and concorde, quhilk our kings and gouer-
nours haue contracted with our neighbours
that nation, O Lord, for whose alliance our
fathers and predeceffours haue shed their
blude; and we (whome by tyrannie they op-
presse) haue oft sustained the hazard of bat-
tell: that nation finallie to whome alwayes
we haue bene faithfull, now after their long
practised deceipt, by manifest tyrannie doe
seeke our destruction. Wor helie and iustly
maiest thou, ô Lord, giue vs to be slaues vnto
such tyrants, because for the maintenance of
their frendship, we haue not feared to break
our solemn othes made vnto others, to the
great dishonour of thy holie Name: & ther-
fore iustlie maist thou punish vs by the same
nation, for whose pleasure we feared not to
offend thy diuine Maiestie. In thy presence,
ô Lord, we lay for our selues no kinde of ex-
cuse, but for thy dear son Iesus Christs sake,
we cry for mercie, pardon, and grace. Thou
knowest, ô Lorde, that their craftie wits, in
manie things haue abused our simplicitie
for vnder pretence of the maintenance of
our libertie, they haue sought and found the
way, (vnles thou alone confound their coun-
sels,) to bring vs in their perpetual bōdage.

And

And now the rather, ô Lord, doe they seeke
ur destruction, because wee haue refused
that Romane Antichrist, whose kingdome
they defend in daylie shedding the blude of
my Saints. In vs, ô Lord, there is no strength
no wisdom, no number, nor iudgement to
withstand their force, their craft, their multi-
tude, and diligence: & therefore, look thou
pon vs, ô Lorde, according to thy mercie.
Beholde the tyrannie vsed against our poore
brethren and sisters, and haue thou respect
to that despytefull blasphemie, quhilk vnces-
santly they spew furth against thine eternall
truth. Thou hast assisted thy Church euen
from the beginning, & for the delyuerance
of the same thou hast plagued the cruel per-
secutors, from time to time. Thy hand drou-
ed Pharao: Thy sworde deuoured Ama-
nec: Thy power repulsed the pryde of Se-
acherib: And thine Angell so plagued He-
mlock, that wormes and lyce wer punishers of
his pryde. O Lorde, thou remainest one for
euer, thy nature is vnchangeable, thou canst
not but hate crueltie, pryde, oppression, and
murder, quhilk now the men whom we ne-
uer offended pretend against vs. Yea further
by all meanes they seeke to banish from this
realme, thy deare Sonne our Lorde Iesus

Christ, the true preaching of his word and faithfull Ministers of the same, and by tyrannie they pretend to maintaine moste abominable Idolatrie, and the pompe of that Romaine Antichrist. Look thou therefore vpon vs, ô Lord, in the multitude of thy mercies, stretch out thine arme and declare thy selfe protectour of thy treuth, repress the pryde, and daunt thou the furie of these cruel persecuters: suffer them neuer so to preuaile against vs, that the brightnesse of thy word be extinguished within this Realme, but whatsoeuer thou hast appointed in thine eternall counsell to become of our bodies: yet we most humble beseech thee for Iesus Christ thy Sonnes sake, so to maintaine the puritie of thy Gospell within this Realme, that we & our posteritie may enioy the fruition thereof, to the praise and glorie of thy holie name, and to our euerlasting comfort. And this we most effecteously desire of thy mercie, by the merites and intercessioun of our Lord Iesus Christ. To whome with thee and the holie Ghost, be all honour, glorie, & praise, now and euer. So be it.

This is added saist as the Lords Table is ministered.

Now last, O Lord, we that be heer assembled

led to celebrate the supper of thy deir Son,
our Lord Iesus Christ, who did not onelie
once offer vp his bodie and shed his blood v-
pon the Crosse for our full Redemption: but
also to keep vs in recent memorie of that his
so great a benefite, prouyded that his bodie
and blood shoulde be giuen to vs, to the nou-
rishment of our soules. We, I say, that present
are assembled to be pertakers of that his ho-
norable table, moſte humblie do beseech thee to
grant vs grace, that in sinceritie of heart, in
true faith, & with ardent & vnfeined zeale,
we may receaue of him so great a benefite: to
wit, that fruteſully we may poſſeſſe his body
and his blude, yea Iesus Christ himſelf, verie
God and verie man, who is that heauenlie
bread which giues lyfe vnto the world. Giue
vs grace, O Father, so to eat his flesh, and so
to drink his blude, that heere after we liue no
more in our selues, & according to our cor-
rupt nature, but that he may liue in vs to con-
ſolide and guide vs to that moſte bleſſed lyfe
that abydeth for euer. Graunt vnto vs, O hea-
uenly father, so to celebrat this day the bleſ-
ſed memorie of thy dear Sone, that we may
be aſſured of thy fauour and grace towards
vs. Let our faith be ſo exerciſed, that not
onely we may feele the augmentation of the

same: but also that the clere confession thereof, with the good workes proceeding of it, may appeare before men, to the praise and glorie of thy holie Name, quhilk art God euerlasting, blessed for euermore. So be it.

*A thankesgiuing vnto God after our deliuerance
from the tyrannie of the frenchmen: with
Prayers made for the continuance
of the peace, betuixt the Re-
almes of Scotland &
England.*

NOW Lord, seeing that we enioy comfort both in body and spirit, by reason of this quyetnes of thy mercie granted vnto vs, after our most desperat troubles, in the quhilk we appeared vtterlie to haue bene ouerwhelmed. We praise and glorifie thy mercie & goodnes, who piteousslie looked vpon vs, when we in our selues. were vtterlie confounded. But seing, ô Lorde, that to receiue benefites at thy hands, and not to be thankfull for the same, is nothing else, but a scale against vs in the day of iudgement: We most humblie beseech thee to grant vs harts so myndfull of the calamities past, that we continuallie may feare to prouoke thy iustice to punish vs with the lyke or worse plagues. And seeing that when we by our

owne

owne power wer altogether vnable to haue freed our selues from the tyranny of strangers and from the bondage and thraldome pretended against vs, thou of thine especiall goodnes did moue the hearts of our neighbours (of whome wee had deserued no such fauour, to take vpon them the common burthen with vs, & for our delyuerance not onlie to spend the lyues of manie, but also to hazard the state and tranquillitie of their realme and common wealth. Graunt vnto vs, O Lorde, that with such reuerence we may remember thy benefites receaued, that after this in our default, we neuer enter into hostilitie against the realme and nation of England. Suffer vs neuer, O Lord, to fall into that ingratitude and detestable vnthankfulnesse, that we shoulde seeke the death and destruction of those, whom thou hast made instruments, to delyuer vs from the tyranny of mercilesse strangers. Dissipate thou the counsels of such as deceitfullie trauell to stirre the hearts of the inhabitants of either Realme against the other. Let their malicious practises be their owne confusion, and grant thou of thy mercie that loue, concorde, and tranquillitie may continew and increase among the inhabitants of this Isle, euen to the com-

ming of our Lord Iesus Christ, by whose glorious Gospell, thou of thy mercie doest call vs both to vnitie, peace, and Christian con-
corde. The full perfection whereof we shall possesse in the fulnes of thy kingdome, when all offences shall be remoued, iniquity shall be suppressed, & thy chosen children be fully endewed with that perfect glorie, in the quhilk now our Lord Iesus Christ raigneth. To whome with thee and the holie Ghoste, be all honour, praise, and glorie, nowe and euer. So be it.

*A PRATER VSED IN THE
assemblie of the Kirk, as vuell ge-
nerall as particular.*

ETernall and cuerliuing God, Father of our Lord Iesus Christ, thou that of thy infinite goodnesse, hast chosen to thy selfe a Kirk, vnto the quhilk euer from the fall of man thou hast manifested thy self: first by thine own voice to Adam: next to Abraham and his seede: then to all Israell, by the publication of thy holie Lawe: and laste by sending of thine onelie Sonne our Lord Iesus Christ, the great Angell of thy counsell, into this world, and cled with our nature, to teach vnto vs thy holie will, & to put an end to all reuelations & propheties: who also elected

lected to himself Apostles, to whom after his
resurrectiō he gaue commandement to pub
lish & preach his Evangell to all Realmes &
Nations: promising to be with them euen to
the end of the world: yea, & moreouer, that
wheresoever two or three were gathered to
gether in his Name, that he would be there
in the midst of them, not onelie to instruct
and teach them, but also to ratifie and con
firme such things as they shall pronounce or
decree by thy word. Seing, ō Lord, that this
hath bene thy loue, & fatherlie care towards
thy Kirk, that not onlie thou plantedst it, ru
lest & guidedst the chosen in the same by thy
holie Spirit and blessed worde: but also, that
when the externall face of the same is pollu
ted, and the visible bodie falleth to corrupti
on, then thou of thy mercies, proudest that
it may be purged and restored againe to the
former puritie, aswell in doctrine, as in ma
ners: whereof thou hast giuen sufficient do
cument from age to age: but especially now
ō Lord, after this publik defection from thy
truth & blessed ordinace, quhilk our fathers
and we haue seene in that Romaine Anti
christ, and in his vsurped authoritie. Nowe,
(I meane) ō Lorde, hast thou reuealed thy
selfe and thy beloued Sonne Iesus Christ,
clearly

clearly to the world againe by the true preaching of his blessed Evangell, quhilk also of thy mercie is offered vnto vs within this Realme of Scotland, and of the same thy mercie hast made vs Ministers, and burdened vs with a charge within thy Kirk. But, O Lord, when we consider the multitude of enemies that oppone them selues vnto thy treuth, the practises of Sathan, and the power of those that resist thy Kingdome, together with our owne weaknesse, few number, and manifold imperfections: we can not but feare the suddaine taking away of this thy great benefite: and therefore destitute of all worldlie comfort, we haue refuge to thine onelic mercie and grace, moste humblie beseeching thee, for Christ thy Sonnes sake, to oppone thyne own power to the pride of our enemies, who cease not to blaspheme thine eternall truth.

Giue vnto vs, ô Lorde, that presentlie are assembled in thy Name, such aboundance of thy holie Sprit, that we may see those things that shal be expedient for the advancement of thy glorie, in the midst of this peruerse & stubborn generation. Giue vs grace, ô Lord, that vniuersally amongst our selues, we may agree in the vnitie of trew doctrine. Preserue vs from damnable errors: and grant vnto vs
such

such puritie and cleannes of lyfe, that we be not sclandrous to thy blessed Gospell. Blesse thou so our weake labours, that the frutes of the same may redound to the praise of thy holie Name, to the profite of this present generation, & of the posterity to come, throug Iesus Christ our Lord: to whome with thee, and the holie Ghost, be all honour & praise now and euer, So be it.

*A Prayer meet to be used when God threat-
neth his iudgementis.*

O Lord our God, Father euerlasting, and full of co npassion, heare from the hea- uens our prayers and supplications, quhilk from our sorrowfull heartes and wounded consciences we poure furth presently before thy Maiestie. Thou hast, o Lord, in the mul- titude of thy mercies, not onelie created vs reasonable creatures, but also of thine ines- timable goodnesse hast sent the great Angel of the couenaunt, our Lord Iesus Christe, to redee ne vs, by whome thy wraith is taken away, the lawe is satisfied, and the power of death, hell, and of Sathan is broken. More- ouer when as we lay in the shadow of death, and the fearful darknesse of the soule, quhilk was brought in by that man of perdition,

the

the Antichrist and his supporters, conspyred enemies to thy Sonne our Lord Iesus, thou madeest the light of thy Gospell to shyne amongst vs, in such aboundance, that no nation or cuntry hath the lampe of thy truth shewing the way to life euerlasting, so clearly shynyng amongst them. With these benefites spirituall it pleaseth thee of the same goodnesse to continue temporall blessings: for whose eyes haue not seene thy mightie arme fighting for vs: whose heart is so blinded that it can not perceauie in all our afflictions thy wonderfull delyuerance: who can not but confesse that alwaies we were couered vnder thy shadow. Thou wast our hope, our fortresse, and our God, thou coueredst vs with thy wings, and we were sure vnder thy fethers. But alas, ô Lord, the consideration of thy benefites is a matter of sorrowe to our wounded consciences: for the multitude of thy blessings conuict vs of the more fearfull vnthankfulnes. In such a light what is amongst vs but workes of darknes: and so this thy great and inestimable kindnes, with vnkynnesse haue we recompensed againe. Thou gentlie hast called vs and yet doest call on vs, but who did heare? thou threatnest, but who did tremble? thou punishest, but we would
not

not receaue correction. A fire appeared presently to be kindled in thy wraith, but where is the repentance amongst vs to flogen it? O Lord, we know the dumb and insensible elements of the worlde admonisheth vs of our great vnthankfulnesse: the heauie face of the heauens, the vnnatural dealings in the erth, the contagioun and infectioun of the aire, threaten thy iudgements. Those creatures thou hast formed for mans comforte, but mightie are thou who turnest that to the discomfort & hurt of them, who repyne against thee, quhilk otherwise shoulde haue bene comfortable. Besides al these things we cleirely see the enemies of thy treuth, raging against thy Kirk to the iudgement of man like or to preuaile. Yea further, Lord, Satan taking vpō him the shape of an Angel of light is in this corrupt age most busie to shake the foundation of all true Religion, that he may inuolue againe the blinde worlde in fearfull darknesse. These thy iudgements, O thou righteous Iudge of the worlde, are hid from the eyes of thē whom the God of this world hath darkened. But, O Lord, when we consider them, we must tremble, and when we beholde them, we must stoupe and confesse that we haue offended thy Maiestie, O Lord

wee dare not be bolde altogether to craue that thou wilt not correct: for we vnderstand that by externall afflictions and corrections as certaine meanes, and bitter medecines, thou healest the woundes and sores of the inwarde man. Yet Lorde, correct vs in thy mercie, and not in thy fierce wraith, lest peradventure we be brused into powder: when as the fyre departeth from thy presence, and is kindled in thine indignation: separate vs from the nōber of those, aboue whose heads thy righteous iudgements do hing, and the sword of thy vengeance threatneth eternall destruction. And to this end and purpose, creat in vs new hearts, giue vnto vs the Spirit of vnfeined repentance, work in vs a sorrowing for our sinnes, a detestation and hatred of the same, together with a loue vnto righteousness: that we not beeing conformable to the wicked world, but making thy reueiled will a reule to lead our lyfe by, may offer vp our selues in a lyuelie sacrifice vnto thee, consecrating vnto thy glorie bodie & soule, & all the actions of the same. Preserue vs good Lorde, from the fearfull thraldome of conscience & bondage of Idolatrie: continue the light of thy glorious Gospel amongest vs: repress the pryde of them who seeke to haue

to haue the candle-stick remooued, and the
dayning light extinguished. Purge this coun-
trie by such meanes as thou knowest to serue
est for thine owne glory, of murder, forni-
cations, adulterie, incest, oppressioun, sacri-
ledge, and such other lyke abominations,
whilk haue defyled thine inheritance. Grat-
s thankfull hearts for thy benefites and ma-
nifold blessings powred vpon vs, for the
whilk also open our mouthes to founde thy
raises, & offer the sacrifice of thanksgiuing,
wherein thou doest delyte. Arme vs with thy
power, to striue against Satan, against the
flesh, against the world, and against all those
sinnings, quhilk dryueth vs away from thine o-
bedience. That walking in thy pathes, and o-
beying thy blessed ordinaces, we may so end
our liues in the sanctification of thy name,
that at last we may attain to that blessed im-
mortalitie, and that crowne of glorie prepa-
red for thy elect in Christ Iesus the King of
glorie and God of immortalitie. In whose
name we craue most humbly these thy gra-
ces to be powred vpon vs most miserable sin-
ners, and further as thy wisdom knoweth
to be necessarie for vs, and for thy Kirk uni-
uersall disperseed vpon the face of the whole
earth, praying vnto thee with all humilitie

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and

and submission of myndes, as we are taught
and commaunded to pray, saying, Our Fa-
ther, &c.

*A Prayer in the tyme of
affliction.*

IVst and righteous art thou, o dreadfull
and most high God, holy in al thy workes
& most iust in all thy iudgements, yea, euen
then when as thou punishest in greatest se-
ueritie. We haue before, o Lord, felt thy hea-
uie hand vpon vs: and when we cryed vpon
thee in our calamities and afflictions, most
mercifullie thou inclynedst thine eare vnto
vs. But alas, o Lord, we haue not answered in
our liues, glorifying thy holy Name, as thou
answerdest vs when we called in our distres,
but did retorne vnto our wounted sinne, and
so prouoked thee through our misdeedes to
displeasure. And therefore hast thou moste
iustlie turned thy selfe to punish vs againe in
bringing amongst vs this noysome and de-
stroying plague, according to the thretning
of thy lawe, because we haue not made our
fruite of thy former corrections. Our repen-
tance, o Lord, hath bene lyke the dewe that
sodainlie wanisheth away: yea, the gret mul-
titude abyde darkned in hearts throgth their
owne pryde, & walking in the lustes of their

owne

owne hearts, securely contemned thy blessed ordinances: For who hath mourned for the vniuersall corruption of this blinde age? who hath ceased the murthrer from his murther? who hath ceased the oppressour, from his oppression? the deceitfull man, from his deceit? the contemner of thy word, from his contempt? and the licentious liuer, from his licentiousnes? Yea Lord, where could the man be founde that sought not himself, albeit with the hurt of others and defacing of thy glorie? So vniuersallye did and pretentlie doth that root of all euill couetousnes ring throughtout this whole country. Yea, Lord they to whome thou grauest worldly blessings in greatest aboundance, haue beene and are possessed with this vncleane spirit of auarice. The more thou grauest, the more insatiably thirst they to haue and ceased not til they did spoile thee of thy owne patrimony: and yet in this matter they wil not know them selues to sinne & offend thy Maiestie. Therefore can not thy iustice longer spare, but it must punish & stryke, as thou threatnest in thy holie Lawe. Now we praye thee O Lord, that thy iudgements common to all begin at thine owne house, and therfore first at thou begun for to correct vs, albeit yet in thy mercie, and not in greatest seueritie.

Wherefore, good Lorde, either else in the multitude of thy mercies remoue this bitter cuppe away from vs, or graunt vs thy grace, pacientlie & obedientlie to drinke the same, as giuen out of thine owne hand for our amendement. We acknowledge, O Lorde, that afflictions are molestfull, noysome, and hard to be borne with, of fraile fleshe, but Christ Iesus hath suffered heauier torments for vs, and we haue deserued more then we sustaine, who so oft haue merited the verrie Helles. If it please thy Maiestie to continew our punishment, & double our strypes, then let it please thee in lyke meanes to enlarge our patience, and make our corporall afflictions serue to our humiliation, inuocation of thy Name, and obedience to thy holy ordinances. Or if of a fatherlie pitie it shal pleis thee to be content with this gentle correctioun, let the calme appeare after this present tempest, that in respect of both the one and the other, we may glorifie thee: in that, first thou hast corrected to amendement, lest we should haue slept in sinne to our destructiō: and secondlie, that thou hast taken away the bitterness of our afflictioun, with the sweetness of thy comfortable deliuerance, in the first hauing respect to the necessitie, and in the

ne last to our infirmitie. But Lorde, againe
we know albeit thy iudgements thus begin-
eth at thine owne house, and they of thy fa-
milie appeare onelie to be beaten of thee:
yet the wicked shall not escape, but they
shal drink the dregges of the cuppe of thine
indignatioun. Let it be they escape the fa-
mine, the pestilence shall apprehend them:
if they escape the pestilence, the sword shall
cleuoure them: if they shall not fall in the
edge of the sword, thou art able to make anie
of thy smallest & least creatures to be a stum-
bling block before their feet: whereat, albe-
t they reach their heads aboue the cloudes,
they fall most fearfullie. But, ô Lord, now it
is thine owne inheritance for the quhilk we
ghe and grone before thy Maiestie: looke v-
pon it therfore from the heauens, & be mer-
cifull to thy people: let thine anger and thy
vraith be turned away from vs, & make thy
face to shyne louingly vpon thine owne san-
ctuarie. O Lord, heare: ô Lord forgive: O
Lord consider. Grant our requests for thine
owne sake, ô our God, and that in the Name
of thine onelie begotten Sonne, Iesus Christ
our onely Sauour and Mediatour, in whose
Name we pray vnto thee as we are taught,
saying: Our Father, &c.

A Prayer for Repentance.

I Thy pure creature, O Lord, will alwayes
 put my trust in the shadow of thy wings,
 alwaies remembring thy great goodnesse,
 according to the quhilk thou hast created
 mee. Help, O Lord, thy creature whome thy
 goodnes hath made: suffer not that to perish
 quhilk thy mercie hath framed: for if, O Lord,
 I returne into dust, what will thy creature a-
 uaille thee? And seing thou hast created me,
 help and succour mee. Despyse not, and for-
 sake not, O Lord, the worke of thine hands.
 Thou hast made me of nothing, and if thou
 neuer so little forsakest mee, I shall become
 nothing. It was not my merits, nor any gud-
 nesse in mee, that could induce thee to create
 mee. It was thine onelie bountie, and merci-
 full goodnes. This goodnes also quhilk cau-
 sed thee to create mee, let it also induce thee
 to defend and keep mee: what shall it auaille
 thee to haue created mee, if thy right hand
 sustaine mee not? Alas, my God I know that
 thine hand is not shortened, but that it may
 saue me: and thine eares are not stopped, but
 that thou may heare me. Bot I persauere right
 well, that it is my finnes that haue made this
 diuision betweene thee and mee, betweene
 light and darknes, death and lyfe, betweene
 false.

allshoode and truth, this momentarie life, &
yfe eternall. Notwithstanding, ô great God
will alwaies call vpon thy holie Name: I
will put my trust in thee, ô Lord. For it is not
in my self, nor in myne owne strength that I
hope. It is thy mightie arme that shall saue
mee, and the light of thy countenance that
shall make mee glade. Otherwaies, alas, I
should despair, if mine hope were not in the.
But thou art my Creator, quhilk neuer forsa-
kest those that put their trust in the. Thou art
a great God, thou art a louing God, patient,
& long suffering, ordering and disposing all
things, according to thy wisdom & bounty.
Trew it is, we are but as a leafe and a floure,
quhilk fadeth, & commeth to nothing: and
as a winde quhilk sodainelie passeth, for our
whole lyfe is bot vanitie: And therefore, O
Lord, we beseech the not to proceed against
vs in thine anger: and that because we ar thy
litle ones, whom thou hast maid of the slime
of the earth. Alas, wouldest thou trye thy
strength against a poore leafe, against strowe
& stubble? in vs there is no force. We haue
heard, ô Lord, of thy wonderful mercie, that
thou desirest not the death of a contrite sin-
ner. Suffer not therefore death, quhilk thou
hast not creatit, to preuaile ouir thy creature

My desire, O Lord, is that thou wouldest take pitie on mee, and saue mee: for although I haue a will & desire to be saued: yet it is not in my power, and I can do nothing, if thou strengthen me not by thy might. No, I know not so much as that quihilk I ought to wishe and desire, if thou shewe not thy mercie towards mee, and work thine will in mee, as it is in heauen. Thou art the Lorde of the vniuersall worlde, and Prince of all flesh. Thou doest what soeuer thou wilt both in heauen, and in earth, and in the depth. Thy will therefore, O Lord, be done in vs, quihilk call vpon thy holie Name: & that the creature whoin thou hast created according to thine owne Image and lykenesse, perishe not. And what man is ther borne of a woman, that can keip him selfe from death, if thou, quihilk art the God of lyfe, preferue him not? O wonderfull Creator, O heauenlie Father, who hast redeemed mee by thy deir Sonne Christ Iesus, I will praise and magnifie thy Name for euer: this onlie one thing I request at thine hands, be mercifull to me a sinner.

*And Confession that shall go before the reading of the
Liturgy, and before euery exercise.*

IT is of thy mercie, O Lorde, and not of
our merites, that it hath pleased thee to
shew

Shaw thy self vnto the warlde euer from the beginning :and vnto vs now in this last and molste corrupt age. Yea,O Lord, we confes, that neither Law nor Gospell, can profite vs to saluatioun, except that thou of thy meere grace worke in vs aboue all power that is in this our nature . For albeit thou teache, we shall remain ignorant:albeit thou threaten, we shall contenne: and albeit thou promise mercie and grace, yet shall we despaire and remaine in infidelitie: Vnlesse that thou create in vs newe heartes, wryte thy lawe in the same, and seale in vs remission of our sinnes, and that throgh the sense and feeling of thy fatherlie mercie, by the power of thy holie Spirite. To the olde worlde thou spakest by Noah . To Pharao and his people , by thy seruant Moises. To all Israell by the fearfull trumpet of thy Law. To the Cietie of Ierusalem, by thine owne wisdome, our Lorde Iesus Christ . And to the multitude, aswell of Iewes as Gentiles, by the preaching of thy holie Apostles . But who gaue cbedience? Who trembled and constantly feared thy hore displeasure? Who did rightlie acknowledge the time of their Visitation? And who did embrace and keepe to the end thy fatherlie promises?

Onelie they ô Lord, to whom thy Spirit was the inwarde teacher, whose hearts thou opened, and from whome thou remoued rebellion & infidelitie: the rest were external-
lie called, but obeyed not: they heard as well mercy offred, as threatnings pronouced, but neither with the one nor with the other were they effectually moued. We acknowledge, ô Lord, that the same corruptioun lurketh in vs, that buddeth furth in them to their destruction and iust condemnation. And therefore, we most humbly beseech thee, ô Father of mercie, for Iesus Christ thy Sonnes sake, that as thou has caused the light of thy word clearlie to shyne amongst vs, & as thou hast plainly instructed vs by the external ministrie, in the right way of saluatioun: So it will pleis thee inwardlie to moue our dull hearts and by the power of thy holy spirit, that thou wilt wryte and seale in them that holie feare & reuerence, quhilk thou crauest of thy chosen children, and that faithfull obedience to thy holie will, together with the feeling and sense, that our sinnes are fully purged, & freely remitted, by that only one sacrifice, quhilk onlie by it self is acceptable vnto thee, to wit the obedience, death, and mediatioun of thy onlie Sonne, our Soueraigne Lord, only Pa-
stour

flour, Mediatour, and high Priest, our Lorde Iesus Christ. To whome with thee, and with the holie Ghost, be all honour and glorie, world without end. So be it.

AN OTHER CONFESSIOVN.

IVst and righteous art thou, ô Lord God, Father euerlasting, holie is thy Lawe, and moſte iuſt are thy iudgementes, yea, even when thou doeſt puniſh in greateſt ſeuerity: we do confeſſe as the treuth is, that we haue tranſgreſſed thy whole lawe, and haue offended thy godly Maieſtie, in breaking and violating euery precept of the ſame. and ſo moſt iuſtly maiest thou powre ſoorth vpon vs all plagues that ar threatned, and that we finde powred ſoorth vpon the diſobedient at anie time from the beginning.

And ſo much, the rather, ô Lord, becauſe that ſo long we haue bene called by thy holy word to vnſained repentance, and newnes of lyfe: and yet haue we ſtil remained in our former rebellion: and therefore if thou wilt enter into iudgement with vs, we can nether eſcape confuſioun in this lyfe, nor iuſt condemnation in the lyfe to come. But Lorde, thy mercy is without meaſure, and the truth

of

of thy promise endureth for euer. Vnworthy
are we that thou shouldst looke vpon vs, but
Lorde, thou hast promised that thou wilt
shewe mercie to the most greuous offenders
when so euer, that they repent. And further
thou by the mouth of thy deare Sonne our
Lord Iesus Christ, hast promised, that thou
wilt giue thy holie Spirite to such as hum-
bly call vnto thee. In boldnes of the quhilk
promise, we most humbly beseech thee, O
Father of mercies, that it woulde please thy
godly Maiestie, to worke in our stubborne
harts, an vnfaigned sorrow for our former of-
fences, with some sense and feeling of thy
grace and mercie, together with an earnest
desire of iustice & righteousnes, in the quhilk
we are bound continually to walke. But be-
cause that neither we nor our praier can
stand before thee, by reason of that imperfe-
ctioun quhilk still remaineth in this our cor-
rupt nature: We flee to the obedience and
perfect Iustice of Iesus Christ, our only Me-
diatour: in whome, and by whome, we call
not onely for remission of our sinnes, and for
assistance of thy holie Spirite: but also for al
things that thy godly wisdom knoweth to
be expedient for vs, and for thy Kirk vniuer-
sall: Praying as he hath taught vs, saying,
Our Father quhilk art, &c.

 ANE FORME OF PRAYERIS

to be vsed publikelie, or in priuate houses,
euerie Morning and Euening.

Morning Prayer.



Almightie God, and moſte
mercifull Father, we do not
preſent our ſelues heere be-
fore thy Maieſtie, traſting
in our own merites or wor-
thines: bot in thy manifolde
mercies, quhilk heſ promiſed to heare our
prayers, and graunt our requeiſtes, quhilk
we ſhall make to thee in the Name of thy
beloued Sonne, Ieſus Chriſt our Lord: who
alſo hath commaunded vs to aſſemble our
ſelues together in his Name, with full aſſu-
rance that he will not onelie be amongſt vs,
but alſo be our Mediatour and Advocate to-
wards thy Maieſtie, that we may obtaine all
things quhilk ſhall ſeeme expedient to thy
bleſſed will for our neceſſities. Therefore, we
reſpech thee maiſt mercifull Father to turne
thy louing countenance towardes vs, & im-
poe not vnto vs our manifolde ſinnes & of-
fences, wherby we iuſtly deſerue thy wraith
and

and shairp punishment, but rather receaue vs to thy mercie for Iesus Christs sake, accepting his death & passion as a iust recompence for all our offences, in whome onelie thou art pleased, and through whom thou cannot be offended with vs. And seeing that of thy great mercies, we haue quyetlie passed this night: graunt, O heauenlie Father, that wee may bestow this day haillie in thy seruice, so that all our thoughts, words, and deeds, may redound to the glorie of thy moste holie Name, and good example to all men: who seeing our good workes, may glorifie thee our heauenlie Father.

And for as much, as of thy meere fauour and lufe, thou hes not onlie created vs to thy owne similitude and lykenesse, but also hes chosen vs to be heires with thy deare Sonne Iesus Christ, of that immortall kingdome quhilk thou hes prepared for vs before the beginning of the world, we beleeche thee to increas our faith and knowledge, & to lighte our hearts with thy haly Spreit, that we may in the meane tyme liue in godly conuersation and integrity of lyfe: knowing that Idolaters, Adulterers, couetous men, contentions persons, drunkards, gluttons, and such shall not inherite the kingdome of God.

And because thou has commanded vs to pray one for another: we do not onely make request, ô Lord for our selues, and them that thou hast alreadie called to the true vnderstanding of thy heauenlie will: but for al people and Nations of the worlde: who as they nowe by thy wonderfull workes, that thou art God ouer al: so they may be instructed by thy holie Spirit, to beleue in thee their onely Sauour and Redeemer.

But for as much, as they can not beleue, except they heare: nor can not heare but by preaching: & none can preach, except they be sent: therefore, ô Lorde, raise vp faithfull distributors of thy mysteries, who setting apart all worldlie respectes, may both in their life and doctrine onely seek thy glory. Contrarielie, confound Satan, Antichrist, with all heresies and Papists, whome thou hast alreadie caste of into a reprobate sense: that they may not by sectes, schismes, heresies, & errors disquiet thy little flock.

And because, O Lord, we be fallen into these latter dayes, & dangerous times, where ignorance hath gotten the vpper hand, & Satan with his Ministers seeke by al meanes to quench the light of thy Gospel, we beseech thee to maintain thy cause against rauening wolves,

wolues, & strengthen all thy seruands whom they keepe in preson and bondage. Let not thy lang suffering be an occasiō either to increase their tyrannie, or to discourage thy children: neither yet let our sinnes and wickednes be an hinderance to thy mercies: but with speed, ō Lord, consider the great miseries and afflictions of thy pure Kirk, quhilk in fundrie places by the rage of enemies is greuouslie tormented. And this we confesse, O Lord, to come most iustly for our sins, quhilk (notwithstanding thy manifolde benefites, whereby thou doest daylie allure vs to lufe thee, and thy shairp threatnings, whereby we haue occasion to feare thee and spedilie to repent) yet continew in our own wickednes, & feill not our heartes so touched with the displeasure of our sinnes, as we ought to do. Therefore, ō Lord, creat in vs new hearts, that with feruent myndes we may bewaile our manifolde sinnes, and earnestlie repent vs for our former wickednes & vngodly behaviour towards thee. And whereas we can not of our selues purches thy pardon, yet we humblie beseech thee for Iesus Christs sake, to shew thy mercies vpon vs, and receaue vs againe to thy fauour. Graunt vs dear Father, these our requicists, and all other things necessary

Marie for vs and thy haill Kirk, according
thy promise in Iesus Christ our Lorde. In
whose Name we beseech thee, as he hath
taught vs, saying, Our Father, &c.

Evening Prayer.

O Lord God, Father euermlasting, & full
of pitie, we acknowledge and confesse,
that we be not worthie to lift vp our
eyes to the heauen, and much les to present
our selues before thy Maiestie, with confi-
dence that thou wilt heare our prayers, and
grant our requests, if we consider our own
deseruings. For our consciences doe accuse
vs, and our sinnes witnes against vs, and we
know that thou art an vpright Iudge, who
doest not iustifie the sinners & wicked men,
nor punishes the faultes of all such as trans-
gresse thy commandements.

Yet, moste mercifull Father, since it hath
pleased thee to commaund vs to call on thee
in all our troubles & aduersities, promising
when then to help vs, when we feeble our sel-
ues, as it were, swallowed vp of death & des-
peration: we vtterlie renounce all worldlie
confidence, & fleis to thy soueraigne boun-
tie, as our onelie stay and refuge. Beseeching
thee not to call to remembrance our mani-

folde finnes and wickednesse, wherby wee
 continuallie prouoke thy wraith and indig-
 nation against vs: neither our negligence &
 vnkynndnesse, quhilk haue neither worthelie
 esteemed, nor in our lyues sufficientlie ex-
 pressed the sweet comfort of thy Gospell re-
 uealed vnto vs: but rather to accept the o-
 bedience and death of thy dear Sonne Iesus
 Christ, who by offering vp his bodie in Sa-
 crifice once for all, hath made a sufficient re-
 compence for all our finnes. Haue mercie
 therefore vpon vs, O Lord, & forgiue vs our
 offences. Teach vs by thine halie Sprit, that
 we may rightlie wey them, and earnestly re-
 pent for the same: and so much the rather, O
 Lord, because that the reprobate & such as
 thou hast forsaken, can not praise thee, nor
 call vpon thy Name: bot the repenting hart,
 the sorrowful minde, the conscience oppres-
 sed, houngring & thirsting for thy grace, shal
 euer set foorth thy praise and glorie. And al-
 beit we be but wormes and dust, yet thou art
 our Creator, and we be the worke of thyne
 hands: yea, thou art our Father, and we thy
 children: thou art our sheiphird, and we thy
 flock: thou art our redeemer, and we the pe-
 ple whom thou hast bought: thou art our god
 and we thine inheritance, Correct vs not
 there-

erfore in thine anger, O Lord, neither according to our desert, punish vs, but mercillie chastise vs with an fatherlie affection and loue: that all the world may knowe, that what time so euer an sinner doeth repent of his sinne from the bottom of his hart, thou wilt put away his wickednesse out of thy remembrance, as thou hast promised thine holie Prophet.

(.) Finallie, for as much as it hath pleased thee, to make the night for man to rest in, as thou hast ordained him the day to trauell: Pray, O deare Father, that we may lo take our bodily rest, that our soules may continually watch for the tyme that our Lord Iesus Christ shal appeare for our delyuerance out of this mortall lyfe: and in the meane season that we, not ouercome by anie fantasies, desires, or other tentations, may fullie set our mindes vpon thee, loue thee, feare thee, and trust in thee: Furthermore, that our sleepe be not excessive, or ouer much, efter the insatiable desires of our flesh: but onelie sufficient to content our weak nature: that we may be the better disposed to liue in all godlie conversation, to the glorie of thine halie name, and profite of our brethren.

So be it.

Heir may
be added
that part
of the
morning
prayer for
increas of
the Gos-
pell, as
time ser-
uis.

*A Complaint of the tyrannie vsed against the
Sancts of God in the time of persecution: cōtaining
a Confession of our sinnes: & a prayer for the deli-
uerance and the preservation of the Kirk, & con-
fusion of the Enemies.*

ETernall and Euerlasting God, Father of
our Lorde Iesus Christ, who hast com-
manded vs to pray, & promised to hear
vs, euen when we do call from the pit of de-
speratioun. The miseries of these our moste
wicked daies cōpell vs to powr furth before
thee, the complaints of our wretched hearts
oppressed with sorrow. Our eies do behold,
and our eares doe heare the calamities and
oppression quhilk no tongue can expresse,
neither yet, alas, doe our dull hearts rightlie
consider the same. For the Heathen are en-
tered into thine inheritance: they haue pol-
luted thy Sanctuarie, prophaned and aboli-
shed thy blessed institutions, moste cruellie
murdered and daily doe murther thy deare
children. Thou hast exalted the arme and
force of our enemies, thou hast exposed vs
to a pray, to ignominie and shame before
such as persecute thy trueth. Their wayes do
prosper: they glorie in mischiese, and speake
proudlie against the honour of thy Name.
Thou goest not foorth as Captaine before

our

er hostes. The edge of our sworde, quhilk
metimes was most sharpe, is now blunt, &
with returne without victorie in battell.

It appeareth to our enemies, ô Lord, that
thou hast broken that league quhilk of mer-
cy & goodnes thou hast made with thy kirk.
For the libertie quhilk they haue to kill thy
children like sheep, and to shed their blood,
no man resisting, doeth so blinde and puffed
up with pride, that they ashamè not to as-
sume, that thou regardest not our intreating
by long suffring & pacience, maketh them
bolde from crueltie, to proceede to the blas-
phemie of thy Name. And in the meane
season, alas, we do not consider the heauines
of our sinnes, quhilk long haue deserued at
thy hands not only these temporal plagues,
but also the torments prepared for the in-
obedient. For we knowing thy blessed will,
haue not applyed our diligence to obey the
same, but haue followed, for the most parte,
the vaine conuersation of the blynde world.
And therefore in verie iustice hast thou visi-
d our vnthankfulnes. But, ô Lorde, if thou
wilt obserue and keep in minde for euer the
iniquities of thy children, then shall no flesh
scape, nor be saued in thy presence. And
therefore we conuicted in our owne consci-

ence, that most iustly we suffer, as punished by thy hand, do neuertheles call for mercie according to thy promise. And firste we desire to be corrected with the rod of thy children by the quhilk we may be brought to perfect hatred of sinne, & of our selues. And therefore, that it would please thee, for Christ Iesus thy Sonnes sake, to shew to vs and the whole Kirk vniuersallie persecuted, the same fauour and grace, that sometimes thou didst when the cheif members of the same for anguished and feare, were compelled to cry. Why haue the nations raged? why hath the people made uproares? and why haue Princes & Kings coniured against thine annoynted Christ Iesus? Then didst thou wonderfullie assist and preserue thy small, & dispersed flock: then didst thou burst vp the barres and gates of iron: then diddest thou shake the foundations of strong prisons, then didst thou plague the cruell persecuters, and then gauest thou some tranquillitie and rest, after those raging stormes, and most cruell afflictions.

O Lord, thou remainest one for euer: we haue offended, & are vnworthy of any deliuerance: but worthy art thou to be a true & constant God, & worthy is thy deare Sonne

Christ

Christ Iesus, that thou shouldest glorify his
Name, & reuenge the blasphemie spoken a-
gainst the truth of his Gospell, quhilk is by
our aduersaries damned, as a doctrine decei-
able and false: yea, the blood of thy Sone is
rodde vnder feete, in that the bloode of his
members is shed for witnessing of thy truth:
and therfore, ô Lord, behold not the vnwor-
thines of vs that call for the redresse of these
normities, neither let our imperfectiôs stop
thy mercies from vs, but beholde the face of
thine anointed Christ Iesus, & let the equity
of our cause preuaile in thy presence. Let the
glorie of thy Saincts, quhilk is shed, be open-
ly reuenged in the eyes of thy Kirk, that all
mortall men may knowe the vanitie of their
Counsels: and that thy children may haue a
taste of thine eternall goodnesse. And seeing
that frō that man of sinne, euen that Romain
Antichrist, the cheif aduersarie to thy deare
Sonne, doth all iniquitie spring, & mischief
proceede. Let it please thy fatherlic mercie,
dailie more and more to reueale his deceit
and tyrannie to the world: Open the eyes of
Princes & Magistrates, that clearly they may
see how shamefully they haue bene & are a-
bused by his deceiucable waies, how by him
they are compelled most cruellie to shed the

blood of thy Sanctes, and be violence refuse thy new and eternal Testament, that they in deep consideration of the grieuous offences may vnfaignedlie lament their horrible defection from Christ Iesus thy Sone: from hence forth studying to promote his glorie in the dominions committed to their charges, that so yet once again may the glory of thy Gospel appeare to the worlde. And seeing also that the cheif strength of that odious beast, consisteth in dissention of Princes, let it pleis thee, ô Father, quhilk hast claimed to thy self to be called prince of peace, to vnite & knit in perfect loue, the heartes of all those that looke for lyfe euerlasting. Let no craft of Satan, moue the to war one against an other, neither yet to maintaine by their force and strength that kingdom of darkenes: but rather that godlie they may conspyre (illuminated by thy word) to root out from among them, all superstition, with the maintenance of the same.

These thy graces, O Lord, we vnfaignedlie desire to be powred forth vpon all Realmes and Nations, but principallie according to that dewtie quhilk thou requyrest of vs, wee moste earnestlie requyre, that the heartes of the inhabitants of SCOTLAND & ENGLAND,

whome

whome the malice and craft of Sathan and of his supposts, of manie yeares, haue disseuered, may continewe in that godlie vnitie, quhilk nowe of late it hath pleased thee to giue them, being knit together in the vnitie of thy worde. Open their eyes, that clearelie they may beholde the bondage and miserie quhilk is purposed against the both: & giue vnto them wisdom to auoide the same in such sorte, that in their godlie concorde thy name may be glorified, & thy dispersed flock comforted and relieued.

The common wealthes, O Lorde, where thy Gospell is trulie preached, and harbour granted to the afflicted members of Christs bodie, we commend to thy protection and mercie. Be thou vnto them a defence and buckler: be thou a watchman to their walles and a perpetuall safegard to their cities, that the craftie assaults of their enemies repulsed by thy power, thy Gospel may haue free passage from one Nation to an other: and let all Preachers & Ministers of the same haue the gifts of thy holy Spirit, in such abundance, as thy godlie wisdom shall know to be expedient for the perfite instruction of that flocke quhilk thou hast redeemed with the precious blood of thy only and welbeloued

74 PRAYERS.

Sonne Iesus Christ: purge their hearts from all kinde of superstition, from ambition and vaine glorie, by quhilk Sathan continuallie laboureth to stirre vp vngodlie contentioun: and let them so consent in the vnitie of thy treuth, that neither the estimatioun, quhilk they haue of men, neither the vain opinions quhilk they haue cōceaued by their writings preuaile in them against the cleare vnderstanding of thy blessed word.

And nowe last, ô Lord, we most humbly beseech thee, according to that praier of thy deare Sonne our Lorde Iesus, so to sanctifie and confirme vs in thy Eternall veritie, that neither the loue of life temporal, neither yet the feare of torments and of corporall death, cause vs to denie the same, when the confession of our Faith shall be requyred of vs: but to assist vs with the power of thy Spirit, that not onelie boldlie we may confes thee, ô Father of mercies to be the true God alone, & whome thou hast sent, our Lord Iesus to bee the onelie Sauour of the worlde: but also, that constantly we may withstand al doctrine repugning to thy Eternal treuth, reueiled to vs in thy moste blessed word. Remoue from our hearts the blinde loue of our selues, and so rule thou all the actions of our life, that in

vs thy godlie Name may be glorified, thy Kirk edified, and Sathan finally confounded by the power and meanes of our Lord Iesus Christ, to whome with thee, and the holie Spirite, be all praise and glorie, before thy Congregation now and euer. So be it.

Arise, o Lorde, and let thine enemies bee ashamed: let them flee from thy presence that hate thy godlie Name: let the grones of thy prisoners enter in before thee: and preferue by thy power, such as be appointed to death: let not thine enemies thus triumph to the ende, but let them vnderstande that against the they fight: preferue & defend the Vine, quhilk thy right hand hath planted: and let all Nations see the glorie of thine annointed.

Hasten Lord, and tarie not.

A GODLIE PRAYER TO BE

be saide at all tymes.

HONOUR and praise be giuen vnto thee,
O Lord God Almighty, most deir Father of heauen, for all thy mercies and louing kyndnesse shewed vnto vs, in that it hath pleased thy gracious goodnesse frelie and of thine own accorde, to elect and chuse vs to saluatioun before the beginning of the worlde;

worlde: and euen lyke continuall thanks be
giuen to thee for creating vs after thine own
image. for redeeming vs with the precious
blood of thy deare Sonne, when we were vt-
terlie lost: for sanctifying vs with thine holie
Spirite in the Reuelation and knowledge of
thine holie word: for helping & succouring
vs in al our needes and necessities: for sauing
vs from all dangers of bodie & soule, for co-
forting vs so fatherlie in all our tribulations,
and persecutions, for sparing vs so long, and
giuing vs so large a time of repētance. These
benefites, o most mercifull Father, lyke as we
knowledge to haue receaued them of thine
only gudnes, euen so we beseech thee, for thy
deare Sonne Iesus Christs sake, to graunt vs
alwaies thine holie Sprite, whereby we may
continuallie grow in thankfulness towardis
thee, to be led into al treuth, and comforted
in all our aduersities. O Lord, strengthen our
Faith: kindle it more in feruentnes and loue
towards thee, and our neighbours for thy
sake. Suffer vs not, most deare Father, to re-
ceane thy word anie more in vaine: but grāt
vs alwaies the assistance of thy grace & holy
Spirite, that in heart, worde, and deede, we
may sanctifie and do worship to thy Name,
helpe to amplifie and increas thy kingdome,
that

that what so euer thou sendest, we may be hartlie well content with thy gude pleasure and will. Let vs not lacke the thing, O Father, without the quhilk we can not serue thee: but blesse thou so all the works of our hands, that wee may haue sufficient, and not to be chargeable, but rather helpfull vnto others. Be mercifull, O Lord, to our offences: & seeing our debt is great, quhilk thou hast forgiven vs in Iesus Christ, make vs to loue thee, and our Neighbours so much the more. Be thou our Father, our captaine and defender in all tentations, holde thou vs by thy mercifull hand, that we may be deliuered from all inconueniences, and end our lyues in the sanctifying and honouring of thy most holie Name, through Iesus Christ, our Lorde, and onlie Sauour.

Let thy mightie hand and out strecthed arme, O Lord, be still our defence: thy mercy and louing kindenes in Iesus Christ thy deir Sone, our saluation: thy trew and holy word: our instruction: thy grace and holie Spirite, our comfort and consolation, vnto the end, and in the end.

So be it.

O Lord increase our faith.

A Prayer to prepare vs to die well.

sa. 38. 1. **O** Lord my God, seeing thou hast commaunded by thy Prophete, that those quihilk are neer their death should see their house in order, disposing all things aright before their departure. I knowe therefore, ô Lorde, thou wouldest haue vs to be more carefull for our soules, and to see in what state we shal present them before thee. For death, alas, is certaine, but the houre of death is vncertaine: so that one dieth to day, and an other to morrow. O Lord, what porter hast thou assignd at our departure, who will suffer vs to carie no thing out of this world: bot as we come naked into the world, so doth death make vs to go naked out of the world. But it is for thee, ô Lord, to dispose of vs as thou list. Thou must commað, we must obey. Let thy great mercie, ô Lorde, beare with our infirmities and weaknes: for howe should not we feare death, sith that the horror of death caused thy Sonne Iesus to sweate euen blude and water? It is he also quihilk hath borne our infirmities, and caried our sorrowes, & was wounded for our transgressions. what can death therefore do against vs, seeing that thy sonne Iesus Christ hath saued vs? If thou be with vs, who can be against

Esa. 53.
Mark. 14

s? Man that is borne of a woman is subiect
 o manie miseries, he hath but a short tyme
 o liue, he passeth away like a shadow, & va-
 nisheth like a floure of the field. But we know
 good God, that thou desirest not the death
 of sinners, but that they shoulde turne vnto
 hee, and liue. We shed heere manie teares,
 but the houre wil come that thou wilt wype
 all teares from our eyes. So then, o Lorde,
 myte vs as much as thou wilt, be we woun-
 ded, be we slaine, be we racked, be we burnt,
 it is no matter, so thou be mercifull vnto vs
 in the lyfe to come. What sorrow, what af-
 fliction should we feare, sith all things turne
 o the best for thy children? Alas, who will
 take pleasure in this lyfe, sith heere no man
 liuing can beholde thee, & that all things in
 this world are fraile and miserable? Graunt
 me therfore grace that I repose not my trust
 and confidence in earthlie things, that I bee
 not a negligent seruât, but that I may watch
 diligently for thy coming. And as the vi-
 ctorie of thy children, is faith, by the quhilk
 the Fathers ouercame kingdomes, subdued
 Principalities, & closed the mouth of lyons:
 so I may by the same faith ouercome death,
 hel, & the deuil, that I may at length, reigne
 in thy kingdome for euermore. Amen.

Ecc. 16.

Rom. 8.

Exod. 23.

1. Joh. 3.
Heb. 11.

A PRAYER FOR THE KING

and Queenes Maiesties.

O Lorde Iesus Christ, most high, moste mightie, King of Kings, Lorde of Lords, the onelie reowler of Princes, the verie Sone of God, on whose right hand sitting, does from thy throne beholde all the dwellers vpon earth: with most lowlie hearts we beseech thee, vouchsaue with fauorable regaird, to beholde our most gracious Soueraignes, the King and Queenes Maiesties, & the Prince. Replenishe them with the grace of thy holie Spirite, that they alwaies may inclyne to thy will, & walke in thy way. Keep them far from ignorance, & through thy gift, let prudence & knowledge alwaies abound in their Royall heartes. Indew them plentifully with heauenlie gifts. Graunt them in health and wealth long to liue: & giue them a happie offspring. Heap glorie and honour vpon them. Glade them with the ioy of thy countenance. So strenthen them, that they may vanquish and ouercum all their and our foes, and be dread and feared of al the enemies of this their Realme.

Amen.

The

THE FORME OF MARIAGE

WITH THE ADMINISTRATION
of the Sacraments, and the

Visitation of the sick.

ter that the bannes or contract hath bene published three seuerall daies in the Congregation (to the intent that if any person haue interest or title to either of the parties, they may haue sufficient time to mak their challenge) the parties assemble at the beginning of the Sermon, and the Minister at time conuenient saith as followeth.

THE EXHORTATION.

Earlie beloued brethren, wee are
heer gathered together in the sight
of God, and in the face of his Congregation, to knit and ioine these parties together in the honorable estate of Matrimony, which was instituted and authorized by God him self in *Paradise, man beeing then in the state of innocencie. For what tyme God made heaven and earth, and all that is therein, and had created and fashioned man after his owne similitude and likenesse, vnto whom he gaue rule and lordship ouer all the beasts of the earth, fishes of the sea, & fowles

Hebr. 1.

Gen. 2.
Prouc. 1.

He.
the mā
is called
lich, and
ye womā
lich,
wherbie
is weill
expres-
sit the
naturall
affinitie
between
man and
his wife.
Ephes, 5
Gen, 2.
Mat 19.
Mat, 10.

11. 6

17

5.

9.

5.

3.

et 3.

Cor, 11.

1 Timoa, 2.

Rom, 7.

1 Cor, 7.

Mat, 19.

et, 7

3.

of the aire, he saide: It is not good that man
liue alone: let vs make him an helper like vn-
to him self, & God brought a fast sleep vpon
him, & took one of his ribbes & shaped He-
uathereof, giuing vs thereby to vnderstand,
that *man and wife are one bodie, one flesh,
and one blood: signifying also vnto vs, the
*mysticall vnion that is betwene Christ and
his Kirk. For the quhilke cause man *leaueth
his father and mother, and taketh him to his
wife, to keep companie with her: the quhilke
also we ought to loue, euen as our Sauour
loueth his Kirk: that is to say, his *elect and
faithfull Congregation, for the quhilke hee
gaue his life.

And semblable also it is the wiues duety
to studie to please and obey her husband, ser-
uing him in all things that be godlie & ho-
nest: for she is in subiection, & vnder the go-
uernance of her husband, so long as they
continue both *aliue. And this holy mariage
being a thing most honorable, is of such ver-
tue and force, that thereby the husband hes
no more *right or power ouer his owne bo-
die but the wife: and likewise the wife hath
no more power ouer her own bodie but the
husband, forasmuch as God hath so knit
them together in his mutuall societie, to the

pro-

procreation of children, that they shoulde
bring them vp in the feare of the Lorde, &
to the increase of Christs kingdome.

Wherefore they being thus coupled together by God, cā not be seuered or put a part
unlessse it be for a season, with the consent of
both parties, to the end to giue them selfe
the more feruently to fasting and prayer, gi-
uing diligent heede in the meane tyme, that
their long being a parte, bee not a snare to
bring them into the danger of Satan, through
incontinencie. And therefore to auoide for-
nication, euery man ought to haue his own
wife, and euery woman her owne husband:
so that so manie as can not liue chaste, are
bounde by the commaundement of God to
marie, that therby the holie temple of God,
whi k is our bodies, may be kept pure & vn-
defiled. For since our bodies are now becom
the verie members of Iesus Christ, how hor-
rible and detestable a thing is it, to make
them the members of an harlot? Euerie one
ought therfore to keep hts vessell in al pure-
sse and holinesse: for whosoeuer polluteth
and defileth the temple of God, him wil god
destroy.

*Here the Minister speaketh to the parties that are
to be married; on this wise.*

Eph. 6.
1 Tim. 2.

1 Cor. 7.

Math. 19.
1 Cor. 7.
1 Cor. 3.
2 corin. 6.
Leui. 26.

1 Pet. 2.

1 Thes. 4.
Rom. 12.
Eph. 5.
1 Cor. 6.

Cor. 4.
Mat. 7.
Rom. 2.

I Require & charge you, as you wil answer
at the day of iudgement, whē the *secrets
of all hearts shall be disclosed, that if either
of you do know any impedimēt, why ye may
not be lawfully ioyned together in matrimo-
nie, that ye confes it. For be ye wel assured,
so many as be coupled otherwise then gods
word doth allow, are not ioined together by
God, neither is their matrimonie lawfull.

*If no impediment be by them declared, then the mi-
nister saith to the whole Congregation.*

I Take you to witnes that be heere present,
beseeching you all to haue good remem-
brance heerof: and moreouer, if there be any
of you, quhilk knoweth that either of these
parties be contracted to any other, or know-
eth any other lawfull impediment, let them
now make declaration thereof.

If no cause be alledged, the minister proceedeth saying

Coll. 3.
2. Pet. 3.
Mat. 19.
2 Cor. 7.
Mal. 2.

FOrasmuch as no man speaketh against
this thing: You N. shall protest heere be-
fore God, and his holie Congregation,
that you haue taken, and are now contented
to haue M. heir present for your lawful wife,
promising to keep her, to loue, and intreate
her in all things according to the *duty of a
faithfull husband, forsaking al other, during
her life: & briefly to liue in an holy conuer-
sati-

lation with her, keeping faith and truth in all points, according as the word of God & his holie Gospell doth command.

The answere.

Euen so I take her before God, and in the presence of this his holy Congregation.

The Minister to the spouse also saith.

You M. shal protest here before the face of God, and in the presence of this holy congregation, that ye haue taken, and are nowe contented to haue N. heere present for your lawfull husband, promising to him *subjection and obedience, forsaking all other during his life: & finally to liue in a holy conuersation with him, keeping faith and truth in all points as Gods word doth prescribe.

The answere.

Euen so I take him before God, and in the presence of this his Congregation.

The Minister then saith,

Giue diligent eare then to the Gospell, that ye may understand how the Lord would haue this holy contract kept and obserued: and how sure and fast a knot it is, which may in no wise be loosed, according as we be taught in the 19. Chap. of Math. Gospell.

THe Pharisies came vnto Christ to tempt him & to grope his minde, saying: Is it lawfull for a man to put away his wife for euery light cause? He answered saying: Haue

1 Cor. 17.
Ephes 5
Coll. 3.
1 Tit. 2.
1 Pet. 4.
Ester 3

ye not reade that he quhilke created man at the beginning, made the male and female, saying: For this thing thal man leaue father and mother and cleaue vnto his wife, & they twaine shal be one flesh. Let no man therefore put asunder that quhilke God hath coupled together.

IF ye beleue assuredly these words quhilke our Lord and Sauour did speake, (according as ye haue heard them nowe rehearsed out of the holye Gospell, then may you be certaine, that God hath euen so knit you together in this holy state of wedlock. Wherefore apply your selfis to liue together in godlie loue, in Christian peace, & good example, euer holding fast the band of charity without any breach, keping faith & truth the one to the other, euē as gods word doth appoint.

Then the Minister commendeth them to God in this, or such lyke sort.

The Lord sanctifie & blesse you: the Lord poure the riches of his grace vpon you, that ye may please him and liue together in holy loue to your liues end. So be it.

Then is sung the 128. Psalm, Blessed are they that feare, &c. or some other appertaining to the same purpose.

THE ORDER OF BAPTISME.

First, note that forasmuch as it is not permitted by Gods woord, that women should preache or minister the Sacraments, & it is euident that the Sacraments are not ordained of God to be used in priuat corners, as charmes, or sorceries, but left to the Congregation, & necessarilie annexed to Gods words, as scales of the same: therefore the infant whilk is to be baptised, shall be brought to the Kirk on the day appointed to common prayer and preaching. accompanied vith the Father and Godfather. So that after the Sermon, the childe being presented to the Minister, hee demandeth this question.

O you here present this childe to be baptised, earnestly desiring that he may be engrafted in the mystical bodie of Iesus Christ?

The answere.

Yea, we requyre the same.

The Minister proceedeth.

THen let vs consider, dearlie beloued, howe almightie God hath not onelie made vs his children by adoption, and receiued vs into the fellowship of his Kirk: but also hath promised that he will be our God and the God of our children vnto the thousand generatioun. Whilk thing as he confirmed to his people of the olde Testament by the Sacrament of Circumcision, so hath

1 Sam. 13.
2 Sam. 6.
2 Chr. 25.
Leuit. 10.
Nom. 3.
Rom. 8.
Gala. 4.
ephes. 1.
Gen. 17.
Exod. 10.
Deut. 7.
Ita. 56.
Gen. 17.
Rom. 4.

Col. 2.
Galat. 3
Act. 2.

Act. 10.

Act. 2.
1, Cor. 7.

Mar. 10.
Mat. 10.
Luk. 18.
Psal. 22.

Rom. 4.
Galat. 3.
James 2.
Gen. 15.

he also renewed the same to vs in his newe Testament, by the Sacrament of * Baptisme: doing vs thereby to wit, that our infants appertaine to him by couenant, and therefore ought not to bee defrauded of those holie signes and badges, wherby his children are knowne from Infidels and Pagans.

Neither is it requisit, that al those that receiue this Sacrament, haue the vse of vnderstanding and Faith; but cheisie that they be contained vnder the name of * Gods peple: so that remission of sins in the blud of Christ Iesus doeth appertaine vnto them by Gods promise, quhilk thing is moſte euident by S. Paul: who pronounceth the children begotten and borne (either of the Parents beeing faithfull) to be cleane & holy. Also our Sauour Christ admitteth * children to his presence, embracing and blessing them. Quhilk testimonies of the holy Ghost assure vs, that infants be of the members of Gods peple, & that remission of sinnes doth also appertaine to them in Christ. Therefore without iniurie they can not be debarred from the common signe of Gods children. And yet is not this outwarde action of such necessitie, that the lack therof should be hurtfull to their saluatiō, if that preuented by death, they may not

conuenientlie be presented to the Kirk. But we (hauing respect to that obedience quhilk Christians owe to the voice and ordinaunce of Christ Iesus, who commanded to *preach and baptise all without exception) do iudge them only vnworthie of any fellowship with him, who contempteuoslie refuse such ordinarie meanes, as his wisdome hath appointed to the instruction of our dull senses.

Furthermore, it is euident, that Baptisme was ordained to be ministred in the element of *water, to teach vs, that like as water outwardlie doth washe away the filth of the bodie: so inwardlie doth the vertue of Christes bloud, purge our soules from that corruptiō & deadlie poison, wherewith *by nature we were infected: whose venemous dregges, although they continue in this our flesh, yet by the merites of his death, ar not imputed vnto vs, because the iustice of Iesus Christ is made ours by Baptisme: not that we thinke any suche vertue or power to be included in the visible water or outward action, for many haue bene baptised and yet neuer inwardlie purged, but that our Sauour Christ, who commanded Baptisme to be ministred, will by the power of his holy Spirite, effectuellie worke in the hearts of his elect in time con-

Mar. 16.

Mar. 21.

1 Pet. 3.

1 Joh. 5.

1 Cor. 10.

Ephes. 5.

Rom. 7.

Rom. 4.

Gal. 3.

Psal. 32.

Rom. 6.

Gal. 3.

phel. 3.
Rom. 6.
Colos. 2.
Baptisme
standis in
2 pointis
mortifica
cion and
regenera
cion.

uenient, all that is ment and signified by the same. And this the Scripture calleth our regeneration, quhilk standeth cheiflie in these two points: in mortification, that is to say, a resisting of the rebellious lustes of the fleshe, & in newnes of life: wherby we continuallie strue to walke in that purenes and perfectio wherewith we are cled in Baptisme.

1 Pet. 1.
Luk. 12.
Job. 7.
Rom. 5.
James 1.
1 Pet. 4.

And although we in the journey of this life be encumbred with many enemies that in the way assaile vs, yet fight we not without frute. For this continuall battell quhilk wee fight against siane, death, and hell, is a moste infallible argument, y^e God the father mind-fui of his promise made vnto vs in Christ Iesus, doth not only giue vs motions and courage to resist them, but also assurance to ouercome, & obtaine victory. Wherfore, dearlie beloued, it is not onely of necessitie that we be once baptised, but also it much profiteth oft to be present at the ministracion thereof, that we (being put in minde of the league & couenaut made betwene God and vs, that he will be our God, and we his people, hee our Father, and we his children) may haue occasioun aswell to try our liues past, as our present conuersation, & to proue our selues whether wee stand fast in the faith of Gods elect,

Cor. 15.
1 Pe. 13.
1 Pe. 2.
ohn. 16.

Deut. 6.
ohn. 1.

1. 31.
1 Pe. 2.

elect, or contrariwise, haue straied from him
through incredulitie and vngodlie living.
wherof if our cōsciences do accuse vs, yet by
heiring the louing promises of our heauēly
father (who calleth all men to mercie by re-
pentaunce we may from henceforth walke
more warilie in our vocation. Moreouer ye
that be fathers & mothers may take hereby
most singuler comfort, to see your children
thus receaued into the bosome of Christes
congregation, wherby you are daily admo-
nished, that ye nourish & bring vp the chil-
dren of Gods fauour & mercy, ouer who his
fatherly prouidence watcheth continuallie.
Quhilk thing as it ought greatlie to reioice
you, knowing that no thing can come vnto
them without his good pleasure: so ought it
to mak you diligent & careful, to nurture &
instruct them in the true knowledge & feare
of God. Wherin if you be negligent, ye doe
not onely iniury to your owne children, hy-
ding from them the good will & pleasure of
almightie God their Father, but also heape
damnation vpon your selues, in suffering his
children bought with the blood of his deare
Sone, so traterouslie for lacke of knowledge
to turne back from him. Therefore it is your
duty, with al diligence to provide that your
children

Ephe.
Colos. 3
Hebr. 1.

Eze. 18.
A. 11.
2 Pet. 3.
Deut. 4.

Mat. 6.

Luc. 12.
Deut. 4.

Ephes. 6.
1 Sam. 2
King. 2

What d
ger & a-
eth ouer
those
which n
gle & the
bringin
vp their
childre
godline

Gen. 18
Deut. 32

The true
use of the
Catechis-
me, to the
executio
wherof ye
Fathers
& godfa-
thers
bind the
claves.

children in timeconuenient be instructed in all doctrine necessarie for a true Christian: cheiflie that they be taught to rest vpon the iustice of Christ Iesus alone, and to abhorre and flie all superstition, Papistrie, and Idolatrie. Finally to the intent that we may be assured, that you the Father & the surety consent to the performance hereof, declare heir before the face of his Congregatioun, the summe of that faith wherein you belecue, & will instruct this childe,

Then the Father, or in his absence the Godfather shall rehearse the articles of the faith: quhilk done the minister expoundeth the same as followveth.

THe christian faith wherof now ye haue breifly hard the summe, is commonlie deuided in 12. Articles: but that we may the better vnderstand what is contained in the same, we shall deuide it into four principall parts. The 1. shal concerne God the Father. The second Iesus Christ our Lord. The third shal expres to vs our faith in the holy ghost. And the fourth & last shal declare what is our faith concerning the Kirk, and of the graces of God frely given to the same. First of God we confes three things: to wit, that he is our Father, Almighty, maker of heauen & earth. Our Father we call him, & so by faith beleue him to be, not so much becaus he hath crea-

beleue
god &c

ted vs (for that we haue commoun with the
rest of creatures, who yet are not called to
that honor to haue God to them a favorable
Father) but we call him Father, by reason of
his fre adoption by the quhilk he hath chose
vs to life euerlasting in Iesus Christ; and this
his most singular mercy we prefer to al thin-
ges, eirthlie and transitorie: for without this
ther is to mankind no felicity, no cōfort, nor
final ioy: & hauing this we ar assured that by
the same loue by ye quhilk he once hes frely
chosen vs, he shal conduct the whole course
of our life, that in the end we shal posses that
immortall kingdome that he hath prepared
for his chosen children. For from this foun-
taine of Gods free mercy or adoption, sprin-
geth our Vocation, our Iustification, our con-
tinuall sanctification, and finally our glorifi-
cation, as witnesseth the Apostle. The same Rom. 8.
God our Father, we confes Almighty, not
onely in respect of that he may do, but in cō-
sideratioun that by his power & godly wis-
dome are all creatures in heauen & earth, &
vnder the earth, ruled, gyded, & kept in that
order that his eternall knowledge & wil hes
appointed them. And that is it quhilk in the
third part we do confes, that he is creator of
heauen & earth, that is to say, that the heauē
and

and the earth & the contents therof, as so in his hand, that ther is no thing done without his knowledge, neither yet against his will, but that he ruleth them so, that in the ende his godly Name shall bee glorified in them. And so we confes and beleue that neither the diuels, nor yet the wicked of the worlde haue any power to molest or trouble the chosen children of God, but in so far as it pleaseth him to vse the as instruments, either to proue & trie our faith & patience, or els to stirre vs to more seruient inuocation of his name, and to continuall meditatioun of that heauenlic rest and ioy that abideth vs after these transitory troubles. And yet shal not this excuse the wicked, because they neuer look in their iniquity to please God, nor yet to obey his will.

In Iesus Christ we confes two distinct and perfect natures, to wit, the eternal Godhead, & the perfect manhood ioyned together: so that we confes and beleue that the eternal word quhilk was from the beginning, & by the quhilk all things were created, & yet are conferued and kept in their being, did in the time appointed in the counsell of his heuently father receiue our nature of a Virgine, by operatioun of the holy Ghost. So that in his conception we acknowledge & beleue that there

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the & c

there is nothing but purity & sanctification: yea, euē in so much as he is become our brother. For it behoued him that shoulde purge others from their sinnes, to be pure & clean from all spot of sinne, euē from his conception. And as we confes & beleue him conceived by the holy Ghost, so do we confesse and beleue him to be borne of a Virgine named Marie, of the tribe of Iuda, & of the familie of David, that the promise of God & the prophecy might be fulfilled, to wit, That the seede of the woman shall breake downe the serpens head, and that a Virgine should conceive and beare a chylde, whose name sould be Emanuel, that is to say, God with vs. The Name Iesus quihilk signifieth a Saviour was given vnto him by the Angell, to assure vs, that it is he alone that sauerh his people from their sinnes. He is called Christ, that is, annointed, by reason of the offices given vnto him by god his father, to wit, yat he alone is appointed King, Preist, and Prophet. King in that. that al power is given to him in heauen and earth, so that there is none other but he in heauen or earth, that hath iust authoritie & power to make lawes, to bynd the consciences of men: neither is there anie other that may defend our soules from the bōdage

Borne of
he, &c.

Esa. 7.
Mat. 1.

of

of sinne, nor yet our bodies from the tyrāny of man: and this he doth by the power of his worde, by the quhilk he drawes vs out of the bondage and flauerie of Satan, & maketh vs to reigne ouer sinne, whiles that we liue and serue our God in righteousnes and holinesse of our life. A Priest, & that perpetual & eueralasting, we confesse him, because that by the sacrifice of his own body, quhilk he once offered vp vpon the crosse, he hath fully satisfied the iustice of his father in our behalf, so that who so euer seeketh anie meanes besides his death, & passion, in heauen or in earth, to reconcile vnto them Gods fauour, they do not only blaspheme, but also so far as in them is, renounce the frute & efficacy of that his onlie one Sacrifice. We confesse him to be the onlie Prophet, who hes reuealed vnto vs, the whole will of his Father in al things pertaining to our saluation. This our lord Iesus, we confes to be the only Sonne of God, because there is none such by nature, but he alone. We confes him also our Lord, not onely by reason we are his creatures, but chiefly because hee hath redeemed vs by his precious blood, & so hath gotten iust dominion ouer vs, as ouer the people whom he hath delivered from bondage of sinne, death, hell, & the deuill,

deuill, and hath made vs Kings and preistes to God his Father.

We farther confesse and beleue, that the same our Lorde Iesus was accused before an eirthlie Iudge, Pontius Pilate: vnder whome albeit oft and diuers times he was pronounced innocent, hee suffered the death of the crosse, hanged vpon a tree betwixt two theiues. Quhilke death as it was most cruell and vyle before the eies of men: so was it accursed by the mouthe of God him selfe, saying, Cursed is euerie one that hangerh on a tree. And this kinde of deith sustained hee in our person, becaus he was appointed of God his Father to be our pledge, and he that shoulde beare the punishment of our transgressions. And so we acknowledge and beleue, that he hath taken away the curse and maledictioun that hanged on vs by reason of sinne. He verelie died, rendering vp his spirite into the hands of his Father, after that he had said, father into thy handes I commend my spirite. After his death, we confes his bodie was buried: & that he descended to the hell. But because he was the authour of life: yea, the verie life it selfe: it was impossible that he shuld be retained vnder the dolours of death. And therefore the third day he rose againe victor.

Sufferie
vnder &c

Died and
was &c

The third
day, &c.

& conqueror of death & hell: by the quhilk
his resurrection he hath brought life againe
to the worlde, quhilk he by the power of his
holie Spirit communicath vnto his liuelie
members: so that now vnto them, corporall
death, is no death, but an entrance into that
blessed life, wherein our head Iesus Christe
is now entred. For after that he had suffici-
ently proued his resurrection to his disciples
and vnto such as did constantlie abide with
him to the death, he visiblie ascended to the
heavens, & was taken from the eies of men,
and placed at the right hand of God the Fa-
ther Almighty, where presentlie he remay-
neth in his glorie, onlie head, onlie Media-
tour and only Aduocate, for al the members
of his bodie. Of quhilk we haue most especi-
all comfort. First, for that that by his ascensi-
on the heavens are opened vnto vs, and an
entrance made vnto vs, that we may boldlie
appeare before the throne of our Fathers
mercie. And secondarily, that we know that
this honour & authoritie is giuen to Iesus
Christ our head in our name, & for our pro-
fite and vtilitie. For albeit that in body hee
nowe be in the heauen, yet by the power of
his sprit, he is present here with vs, as well
to instruct vs, as to comfort & maintaine vs

For theee
he shall
cum &c.

al our troubles & aduersity. From the quhilk
he shall finally deliuer his whole Kirk, and e-
uerie true member of the same, in that day
when he shall visiblie appeare againe Iudge
of the quick & the dead. For this finallie we
cōfes of our Lord Iesus Christ that as he was
seene visiblie to ascend, & so left the world as
touching that body that suffered & rose a-
gaine: so doe we constantlie belecue, that he
shal come from the right hand of his father,
when al eies shall se him: yea euen those that
haue pearced him. And then shall be gathe-
red aswel those that then shall be fōūd aliue, Mat. 24
as those that before haue slept. Separatioun
shall be made, betuixt the lambes and the
goates: that is to say, betwixt the elect and
the reprobate. The one shall heare this ioy-
ful voice, Come ye blessed of my Father, po-
sesse the Kingdome that is prepared for you
before the beginning of the worlde. The o-
ther shall heare that fearful and irreuocable
sentence, Depart from me ye workers of ini-
quie, to the fire that neuer shall be quen-
ched. And for this cause this day in the scrip-
ture is called the day of refreshing, & of the
reuelation of all secrets, becaus that then the
iust shall be deliuered from all miseries, and
shal be possessed in the fulnes of their glory.

Contrariwise the reprobate shall receaue iudgement & recompence of all their impietie be it openly or secretly wrought.

I beleife in
the holie.

As we constantlie beleue in God the Father, and in Iesus Christ, as before is said: So we doe assuredly beleue in the holy Ghoste, whome we confesse God equal with the Father and the Sonne, by whose working and mighty operation, our darknes is remoued, our spiritual eies are illuminated, our soules and consciences sprinkled with the blood of Iesus Christ, and we retained in the trueth of God euen to our liues ende. And for these causes we vnderstand that this eternall spirit proceeding from the father and the Sonne, hath in the Scripture diuerse names. Sometimes called water, by reason of his purgation, & giuing strength to this our corrupt nature to bring forth good frute, without which this our nature shuld vtterlie be barren: yea, it should vtterlie abound in all wickednesse. Sometimes the same spirite is called fire, by reason of the illumination and burning heat of fire that he kindleth in our harts. The same spirit also is called oile or vnction, by reason that his working mollifieth the hardnesse of our hearts, & maketh vs receaue the print of that image of Iesus Christ, by whome onlie

we are sanctified.

We constantlie beleue, that there is, was, and shall be, euen till the comming of the Lord Iesus, a Kirk, quhilk is holy & vniuersal to wit, the communion of Saincts. This Kirk is holie because it receiueh fre remission of sinnes, and that by faith onelie in the bloode of Iesus Christ. Secondly, becaus it being regenerate, it receiueh the Sprit of sanctification & power to walke in newnes of life, & in gud works, quhilk God hath prepared for his chosen to walk in. Not that we think the iustice of this Kirk, or of any member of the same euer was, or yet shall be so full & perfect, that it needeth not to stoup vnder mercie: but that because the imperfections are pardoned, and the iustice of Iesus Christ imputed vnto such as by true faith cleaue vnto him, quhilk Kirk we call vniuersall, because it consisteth and standeth of all tongues & nations, yea of all estates & conditions of men, & women, whome of his mercy God calleth from darknes to light, & from the bondage & thraldome of sinne. to his spiritual seruice and puritie of life. Vnto whom also he communiceth his holy Sprit, giuing vnto them one faith, one head & soueraigne Lord, the Lord Iesus, one Baptisme & right vse of Sa-

The holy
Catholick

The for-
giuenes
of sinns.

Therefor
rection of
ye bodie

And life
euerla-
sting.

Gala, 5,
1 Pet, 1,
Philip, 3

cramentes: whose heart also he knitteth to-
gether in loue & Christian concord. To this
Kirk holie and vniuersal, we acknowledge &
beleue three notable giftes to be graunted:
to wit, remission of sinnes, quhilke by true
faith must be obtained in this life. Resurrec-
tion of the flesh, quhilke all sal haue, albeit not
in equal condition. For the reprobate (as be-
fore is said) sal rise but to fearfull iudgement
and condemnation, & the iust sal rise to be
possessed in glorie. And this resurrection sal
not be an imagination, or that one body sal
ryse for an other: bot euery man sal receaue
in his owne body, as he hath deserued, good
or euill. The iust sal receaue the life euerla-
sting quhilke is the free gift of God, giuen &
purchased to his chosen by Iesus Christ our
onely head and Mediatour, to whome with
the Father and the holy Ghost, be al honour
and glorie now and euer.

Then followeth this prayer.

A Lmighty & euerlasting God, quhilke of
thine infinite mercy and goodnesse hast
promised vnto vs that thou wilt not onely be
our God, but also the God and Father of our
children, we beseech thee that as thou hast
vouchsafed to call vs to be partakers of this
thy great mercie in the fellowship of faith:

so

so it may please thee to sanctifie with thy spirit, and to receaue into the number of thy children this infant, whom we shall baptise according to thy worde, to the ende that he comming to perfite age, may confesse thee onelie the true God, and whome thou hast sent Iesus Christ, & so serue him, & be profitable vnto his Kirk, in the whole course of his lyfe, that after his life is ended, hee may be brought as a liuelie member of his bodie vnto the full fruition of thy *ioyes in the heuens, where thy Sonne our Saniour Christ raigneth worlde without ende. In whose name we pray as he hath taught vs, saying: Our Father, &c.

When they haue praied in this sort, the minister requireth the childe's name, whilk knowre, he saith:

N. I baptise thee in the Name of the Father, of the Sonne, and of the holy Ghost.

And as he speaketh these words, he taketh water in his hand, and laieth it vpon the childe's forehead, whilk done he giueth thanks as followeth.

FOrasmuch, most holie and mercifull Father, as thou doest not onelie beautifie and blesse vs with common benefites, like vnto the rest of mankind, *but also heapes vpon vs most abundantly rare & wonderful giftes, of duety we lift vp our eies and

Roman, 8

2 Cor, 5.

Rom, 8.

Ephes 2,

Mar, 28.

Act, 2.

Roman, 10

John, 17.

Rom, 12:

1 Cor, 12

1 Thes, 5.

1 Cor, 2.

Rom, 6.

Titus, 3

Mat, 18

Mark, 16

Act, 2

Ephes, 24

1 Pet, 2

Oie, 14

minde vnto thee, and giue thee most humble thanks for thy infinite goodnes, quihke hast not onelie numbered vs amongest thy
 1 Pet. 2. *Saints, bot also of thy free mercie dost cal
 Ephes. 2. our children vnto thee, marking them with
 this Sacrament as a singuler token & badge
 of thy loue. Wherefore most louing Father,
 though wee bee not able to deserue this so
 great a benefite: (yea, if thou wouldest han-
 Rom. 2. dle vs according to our *merites, we should
 Iere. 2. suffer the punishment of eternall death and
 i. Saiah. 40. damnation) yet for Christes sake we beseech
 Luc. 17. thee that thou wilt confirme this thy fauour
 more and more towards vs, and take this in-
 fant into thy tuition and defence, whom we
 offer and present vnto thee with common
 supplicatiouns, & neuer suffer him to fall to
 2 Cor. 7. such vnkindnesse, whereby he should *loose
 the force of Baptisme, but that hee may per-
 ceiue thee continuallie to be his mercifull
 Father through thine holie Spirite working
 in his heart, by whose diuine power he may
 so preuaile against Satan, that in the end
 obtaining the victorie, he may be ex-
 alted into the libertie of
 thy kingdome.

So be it.

THE

THE MANER OF THE CELE- bration of the Lords Supper.

The day whē the Lords Supper is ministred, quhilk commonly is vled once a moneth, or so oft as the Congregation thinkis expedient, the Minister v. serch to say as followeth.

LEt vs marke, deare brethren, and consider how Iesus Christ did ordaine vnto vs his holy Supper, according as S. Paule makes rehearfall in the 11. chap. of the 1. Epist. to the Corinth. saying: I haue receiued of the Lord that quhilk I haue deliuered vnto you: to wit that the Lorde Iesus the same night that he was betraied, took bread, and when he had giuen thanks, he brake it, saying: Take ye, eate ye, this is my body quhilk is broken for you, do ye this in remembrance of me. Likewise after supper he took the Cuppe, saying: This Cup is the new Testamēt or couenant in my blood, doe ye this so oft as you shall drinke therof in remembrance of me. For so oft as you shall eate this bread, and drinke of this cuppe, ye shall declare the Lords death vntill his comming. Therefore who so euer shall eate this breade, and drinke of the cuppe of the Lorde vnworthelie, he shall be gyltie of the bodie and blood of the Lorde. Then see that euerie man proue and trie him selfe, & so let him eate of this breade, and drinke of

this cup: for who so euer eateth or drinketh vnworthelie: he eateth & drinketh his owne damnation, for not hauing due regarde and consideration of the Lords bodie.

This done the Minister procedeth to the exhortation.

D Earlie beloued in the Lord, forasmuch as wee be nowe assembled to celebrate the holie communion of the bodie & blude of our Sauour Christ, let vs consider these words of Sainct Paule, how he exhorteth all persons diligently to try and examine themselves, before they presume to eate of that bread, and drinke of that cuppe. For as the benefite is great, if with a true penitent hart and liuelie faith we receiue that holy Sacrament, (for then we spiritually eat the flesh of Christ, and drinke his blood: then we dwell in Christ, and Christ in vs: we be one with Christ, and Christ with vs) so is the danger great, if wee receaue the same vnworthelie: for then we be gyltie of the bodie and blood of Christ our Sauour, we eate and drink our own damnation, not considering the Lords bodie: we kinde Gods wraith against vs, & prouoke him to plague vs with diuerse diseases, and sundrie kindes of death.

And therefore, in the name and authoritie of the eternall God, & of his Sonne Iesus Christ,

Christ, I excommunicate from this Table all blasphemers of God, all Idolaters, all murderers, all adulterers, all that be in malice or enuie, all disobedient persons to father or mother, Princes or Magistrats, Pastors or Preachers, all theeves & deceiuers of their neighbours, & finally all such as lead a life directly fighting against the will of God: charging them as they wil answere in the presence of him who is the righteous Iudge, that they presume not to prophane this most holy table. And yet this I pronounce not to seclude any penitent person, how greivous so ever his sinnes before haue bene, so that he feeles in his heart vnfained * repenraunce for the same: but only such as continue in sin without repenraunce. Neither yet is this pronounced against such as aspire to a greater perfection then they can in this present life attain vnto. For albeit we feeles in our selues much frailtie & wretchednes, as that we haue not our faith so perfit & constant as we ought being many times ready to distrust Gods goodnes through our corrupt nature: and also that we are not so thoroughly giuen to serue God neither haue so seruent a zeale to set forth his glory, as our dutie requireth, feeling still sic rebellion in our selues, that we haue need

dailie

Gal. 3.

Mat. 3.

Rom. 7.

Hebr. 8.
Iere. 31.
saiah. 56.

Rom. 7
Phil. 1.

Luc. 18.

Ephes. 2.
Luke. 8.

Iohn. 2.

dailie to fight against the lustes of our flesh: yet neuerthelesse seing that our Lorde hath dealt thus mercifullie with vs, that he hath printed his Gospell in our hearts, so that we are preserued from falling into desperation & misbeleif, & seing also that he hath indued vs with a *will, and a desire to renounce and withstand our own affections, with a longing for his righteousnes, & the keping of his commandements, we may be now right well assured that those defaults & manifold imperfections in vs shall be no hinderance at all against vs, to cause him not to accept and impute vs as worthie to come to his spirituall table. For the end of our comming thither, is not to mak protestation that we ar vpright or iust in our liues, bot contrariwise, we com to seek our life & perfection in Iesus Christ, acknowledging in the mean time, that we of our selfis be the children of wraith & dānatiō

Let vs consider then, that this Sacrament is a singuler medecine for all poore seik creatures, a comfortable help to weak soules, & that our Lord requireth no other worthines on our parte, but that we acknowledge our naughtines and imperfectioun. Then to the end that we may be worthy pertakers of his merits & most comfortable benefits (quhilk

is the true eating of his flesh & drinking of his blood) let vs not suffer our mindes to wander about the consideration of these earthlie and corruptible things (quhilk we se present to our eyes, & feele with our handes) to seeke Christ bodily present in them, as if he were inclosed in the bread or wyne, or as if these elements were turned and changed into the substance of his flesh & blood. For the onely way to dispose our soules to receiue nourishment, releif, and quickning of his substance, is to lift vp our minds by faith aboue al thigs worldlie and sensible, & therby to enter into heauen, that we may finde & receiue Christ, where he dwelleth vndoubtedlie very God, and verie man in the incomprehensible glorie of his Father, to whome be all praise, honour and glorie now and euer. Amen.

The exhortatiō ended, the minister commeth down from the pulpite, and sitteth at the table, euerie man & woman in likewise taking their place as occasion best serueth: then he taketh bread and giueth thanks either in these words following, or lyke in effect.

O Father of mercie and God of all consolation, seeing* all creatures do acknowledge and confesse thee as gouernour and Lord, it becommeth vs the workmanship of thine own hands, at al times to reuerence & magnify thy godly Maiesty, first for that thou

Transub-
stantia-
tioun,
Transte-
lementa-
tioun,
transmu-
tation,
and trans-
formatiō,
as the
Papistes
vie them
are the
doctrine
of deuils.
The true
eatinge
of Christ
in the Sa-
crament
1 Timo, 6.

Mat, 25.
Mat, 14.
Luc, 22.
1 Cor, 10.

Reueh, 20

Gen. 1.

Ephes. 2.

Gal. 1.

Gen. 3.

Act. 4.

Heb. 1.

K. ucla. 5.

John. 3.

Heb. 8.

Heb. 4.

1 Pet. 2.

1. an. 43.

Mat. 3.

17.

1. an. 3.

Heb. 8.

Rom. 5.

Heb. 2.

John. 6.

Gen. 13.

Rom. 5.

Ephes. 3.

ephes. 2.

John. 6.

ephes. 2.

Gene. 6.

Rom. 3.

Isaiah. 46.

Psal. 5.

& 14.

hast created vs to thine own * image & similitude, but cheiflie because thou hast deliuered vs from that euerlasting * death & damnation, into the quihilk Satan drew mankinde by the mean of sin: from the bondage where of neither man nor Angel was * able to make vs free. Bot thou, o Lord, rich in mercy & infinite in goodnes, hast provided our redemption to stand in thine onelie and welbeloued Sonne, whom of verie * loue thou didst giue to be made mā like * vnto vs, in all things, sin * except, that in his body hee might receaue the punishment of our transgression, by his death to mak satisfiacion to thy iustice, & by his resurrection to destroy him that was author of death, and so to bring againe life to the world, from quihilk the haille offspring of Adam most iustly was exiled.

O Lord we acknowledge that no creature is able to comprehend the length & breadth the deepnes and hight of that thy moste excellent loue, quihilk moued the to shew mercie where none was deserued: to promise & giue life, where death had gotten victory, to receiue vs in thy grace, when we could doe no thing but rebel against thy iustice. O lord the blinde dulnes of our corrupt nature will not suffer vs sufficientlie to weigh thy moste ample

ample benefits: yet neuerthelesse at the com-
mandment of Iesus Christ our Lord we pre-
sent our selues to this his table, (quhilke hee
hath left to be vsed in remembrance of his
death vntill his comming againe) to declare
and witnes before the worlde, that by him a-
lone we haue receiued liberty and life: that
by him alone thou dost acknowledge vs thy
children & aires: that by him alone we haue
entrance to the throne of thy grace: that by
him alone we are possessed in our spirituall
kingdome, to eat and drink at his table, with
whom we haue our conuersation presentlie
in heauen, & by whom our bodies shal be rai-
sed vp againe from the dust, & shal be placed
with him in that endles ioy, quhilk thou, O
father of mercy hast prepared for thy elect
before the foundation of the world was laid
And these most inestimable benefites we ac-
knowledge and confesse to haue receiued of
thy free mercy & grace, by thy only Sone Ie-
sus Christ: for the quhilk therefore we thycō-
gregatiō moued by thy haly spirit, render al
thanks, praise, and glory for euer and euer.

*This done the Minister breaketh the breade and
delyuereth it to the people, who distribute and deuyde
the same among them selues, according to our Sauiour
Christs commandement, & likewise giue th the Cup.
During that time some place of the scripture is reade*

quhilk

Rom. 7.
Mat. 16.
1 Cor. 2.
Leuit. 24.
Mar. 10.
Mar. 16.
Luk. 12.
1 Cor. 11.
Rom. 8.
1 Pet. 1.
Ephes. 5.
Ephes. 2.
Hebr. 4.
Rom. 3.
John. 8.
Gala. 3.
Ephes. 2.
Mat. 23.
John. 14.
Luk. 12.
Luc. 22.
Reuel. 3.
Philp. 3.
Ephes. 2.
Ephes. 1.
Reuel. 13.

Rom. 2.
Ephes. 2.
1 Tim. 3.
Roman. 8.

Mat. 26.
Mar. 14.
Luc. 22.
1 Cor. 10.
1 Cor. 11.

quhilk doth liuelie set forth the death of Christ, to the intent that our eies and senses may not only be occupied in these outward signes of bread & wine, quhilk are callit the visible word, but that our heartes & mindes also may be fully fixed in the contēplation of the Lords death, quhilk is by this holy Sacrament represented: & after this action is done, he giueth thanks saying:

Most merciful Father, we rander to thee all praise, thanks and glorie, for that it hath pleased thee of thy great mercies to grant vnto vs miserable sinners so excellent a gift and treasure, as to receiue vs into the *fellowship and company of thy dear sonne Ielus Christ our Lord, whom thou hast deliuered to *death for vs, & hast giuen him vnto vs, as a necessarie *foode & nourishment vnto euerlasting life. And now we beseech thee also, O heauenly Father, to grant vs this request that thou neuer suffer vs to become so vnkinde, as to forget so worthie benefites but rather imprint & fasten them sure in our hearts, that we may *grow & increase dailie more & more in true faith, quhilk continual lie is *exercised in al maner of good workes, & so much the rather, ô Lord, confirme vs in these *perilous daies & rages of Satan, that we may constantly stand & continew in the confession of the same, to the advancement of thy glorie, quhilk art God ouer all things blessed for euer. So be it.

The

1 Cor. 10

Rom. 4.
John. 9.

Luc. 17.

Gal. 5.

1 Tim 4.5
Ephes 5.

Mat 5.
1 Pet. 2.

*The action thus ended, the people sing the 103.
psalme, My saule giue laude: &c. or some other of
bankesgiting: quhilk ended, one of the blessings before
mentioned, is recited, & so they depart.*

TO THE READER.

IF there be anie that woulde matuell why we fol-
low rather this order, then anie other in the ad-
ministration of this Sacrament, let him diligently
consider, that first of all we vterlie renounce the er-
ror of the Papists: secondlie we restore vnto the Sa-
crament his owne substance, and to Christ his pro-
per place. And as for the words of the Lords supper,
we rehears them, not becaus they should change the
substance of the bread or wine, or that the repetition
hereof with the intent of the sacrificer should mak
the Sacrament (as the Papists falslie beleue) but they
are read & pronounced, to teach vs how to behaue
our selues in that action, and that Christ might wit-
nes vnto our faith, as it were with his owne mouthe,
that he hath ordained these signes to our spirituall
life and comfort. We doe first therefore examine our
selues, according to S. Pauls rule, and prepare our
mindes, that we may be worthy partakers of so high
mysteries. Then taking bread we giue thanks, break
and distribute it, as Christ our Sauour hath taught
vs. Finallie the ministrati^{on} ended, we giue thanks
again^e according to his example, so that without his
word and warrant, there is no thing in this home ac-
tion attempted.

Why this
order is
observed
rather
than
the anie
other.

Mat. 23
Luc. 22

THE VISITATION OF the seik.

*Becaus the visitation of the seik is a thing very ne-
cessarie, & yet not withstanding it is hard to prescribe*

all rules appertaining theravnto: vve referre it to the discretioun of the godlie and prudent Minister: vwho according as he seeth the pacient afflicted, either may lift him up vwith the sweet promises of Goddis mercie through Christ; if he perceave him muche afraide of Gods threatnings: or contrariwise, if he bee not touched vwith the feeling of his finnes, may beat him downe vwith Gods iustice, ever more lyke a skilfull phisition, framing the medecine as the disease requyreth: and if he perceine him to want any necessaries, he not only leneth him according to his abilitie, but also provideth by others, that he may be furnished sufficiently. Moreover the partie that is visited may at all times for his comfort send for the Minister, vwho doeth not onely make prayers for him there presently, but also, if it so requyre, commend him in the publick prayers to the Congregation.

*A Prayer to be said in visiting
of the seik.*

O Our good God, Lord and Father, the Creator and conseruer of all things, the fountaine of all goodnesse and benignitie, like as among other thine infinite benefites, quhilk thou of thy great goodnesse & grace dost distribute ordinarily vnto all men, thou giuest them health of bodie, to the end that they should the better know thy great liberlity, so that they might be the more ready serue and glorifie the with the same: so contrariwise when we haue offended thy Mercie thou dost accustome to cal vs vnto

by diuers and sundry chastisements through
the quhilk it hath pleased thy gudnes to sub-
due and tame our fraile flesh: but specially by
the greivous plagues of sicknes & diseases,
using the same as a meane, to awake and stir
up the great dulnes & negligence that is in
vs all, & aduertising vs of our euill life by sik-
infirmities and dangers, especially when as
they threaten the very death, quhilk (as as-
sured messengers of the same) are al to the flesh-
ful of extreme anguish & torments, although
they be notwithstanding to the spirite of the
elect, as medecines both good & wholesome.
For by them thou doest moue vs to returne
vnto thee for our saluation, and to call vnto
thee in our afflictions, to haue thine helpe,
quhilk art our deare and louing Father.

In consideration wherof we most earnest-
lie pray vnto thee our good G O D, that it
would please thine infinite goodnes to haue
pity on this poore creature, whom thou hast
as it were, bounde and tied to the bed, by
moste greivous sicknesse, and brought to
great extremitie by the heauinesse of thyne
hand.

O Lord, enter not into a compt with him
to rander the rewarde due vnto his workes,
but through thine infinite mercy remitte a

his faultes, for the quhilk thou hast chastised him so gentlie, and behold rather the obedience quhilk thy deare Sone Iesus Christ our Lord hath randred vnto thee, to wit, the sacrifice quhilk it pleased thee to accept: as a full recompense for al the iniquities of them that receiue him for their iustice and satisfaction, yea for their onely Saviour.

Let it pleis thee, o god, to giue him a true zeale & affection to receiue & acknowledge him for his only Redeemer: to the ende also, that thou may receiue this seik person to thy mercy, qualifying al the troubles, quhilk his sinnes, the horror of death, & dreadful feare of the same may bring to his weak conscience neither suffer thou, o Lord, the assaults of the mighty aduersary to preuaile, or to tak from him the cōfortable hope of saluation, quhilk thou giuest to thy dearlie beloued children.

And forasmuch as we are al subiect to the like state and condition, & to be visited with like battell when it shall please thee to cal vs vnto the same: we besech thee most humbly, o Lord, for this thy poore creature whome thou now presently chastisest, that thou wilt not extend thy rigorous iudgement against him, bot that thou wouldest vouchsaue to shew him thy mercy for the loue of thy dear

Sonne Iesus Christ our Lorde, who hauing
suffered the most shamesful & extreame death
of the crosse, bore willingly the fault of this
poore patient, to the end that thou mightest
acknowledge him as one redeemed with his
precious blood, & receiued into the commu-
nion of his body, to be participant of eternal
felicitie in the companie of thy blessed An-
gels: wherefore, ô Lord, dispose and moue his
heart to receiue by thy grace, with all meek-
nes, this gentle & fatherly correction, quhilk
thou hast laid vpon him, that he may indure
it patientlie & with willing obedience, sub-
mitting him selfe with heart & minde to thy
blessed will & fauorable mercy, wherein thou
now visitest him after this sorte for his profit
and saluation. It may please thy goodnes, O
Lord, to assist him in all his anguishes & tru-
bles. And although the tongue and voice be
not able to execute their office in this be-
half to set forth thy glory: that yet at the least
thou wilt stir vp his heart to aspire vnto thee
onlie, quhilk art the only fountaine of good-
nes, & that thou fast root & settle in his heart
the sweit promises quhilk thou hast made to
us in Christ Iesus thy Sone, our Sauour, to
intent he may remaine constant against al as-
saults, quhilk the enemy of our saluatiô, may
raise to trouble his conscience. h 3

And forasmuch as all things, o heauenlie Father be knowne vnto thee, and thou canst according to thy good pleasure minister vnto him all such things as shalbe necessarie & expedient: let it please thee, O Lord, so to satisfie him by thy grace, as may seeme most meete vnto thy diuine maiesty. Receiue him Lord, into thy protection: for he hath his recourse and access to thee alone, and make him constant and firme in thy commaundments and promises, and also pardon all his finnes, both secret, and those which are manifest by the which he hath most greivously prouoked thy wraith and seuerie iudgements against him, so as in place of death, the which both he and all we haue iustly merited, thou wilt grant vnto him that blessed life which we also attend and look for, by thy grace and mercie. Neuerthelesse, o heauenly father, if thy good pleasure be that he shal yet liue longer in this worlde, it may then please thee to augment in him thy graces, so as the same may serue vnto thy glorie: yea Lord, to the intent he may conforme him selfe, the more diligently and with more carefulnes, to the example of thy Sonne Christ Iesus: and that in renouncing him self he may cleaue fully vnto him, who to giue consolation and hope

vnto all sinners to obtaine remission of all their sinnes and offences, hath caried with him into the heauens, the thief quihilk was crucified with him vpon the crosse. But if the time by thee appointed be come that he shall depart from vs to thee, make him to feile in his conscience, ô Lord, the frute & strength of thy grace, that thereby he may haue a newe taste of thy fatherlie care ouer him from the beginning of his life, euen to the very end of the same, for the loue of Iesus Christ. Giue him thy grace, that with a good heart & full assurance of faith he may receaue to his consolation so great & excellent a treasure, to wit the remission of his sinnes in Christ Iesus thy sonne, who now presenteth him to this poor person in distres, by the vertue of thy promises reuealed vnto him by thy worde, quhilke he hath exercised with vs in thy Kirk & congregation, & also in vsing the Sacramentes, quhilke thou therin hast established for confirmation of al their faith that trust in thee vnfainedlie. Let true faith, ô Lord, be vnto him as a most sure buckler, thereby to auoide the assaults of death, & more boldly walk for the advancement of eternall life, to the end, that he hauing a most liuely apprehension thereof may reioice with thee in the heués eternally

Let him be vnder thy protection and gouernance, o heavenly Father, and although he be seik, yet canst thou heale him: he is cast downe, but thou canst lift him vp: he is sore troubled, but thou canst send redresse: he is weake, thou canst send strength: he acknowledgeth his vncleannesse, his spots, his filthines & iniquities, but thou canst waſhe him & make him cleane: he is wounded, but thou canst minister most ſouetaigne ſalues: he is fearfull and trembling, but thou canst giue him good courage & boldneſſe. To be ſhort he is, as it wer vtterly loſt, & a ſtraied ſheepe: but thou canst call him home to thee again. Wherefore, o Lorde, ſeeing that this poore creature (thine own workmanſhip) reſigneth him wholly into thy hands, receiue him into thy mercifull protection. Alſo we poore miſerable creatures, quihilk are, as it wer, in the field ready to fight til thou withdraw vs from the ſame, vouchſafe to ſtrengthen vs by thy holy Spirit, that we may obtaine the victory in thy name againſt our deadlie and mortall enemye. And furthermore that the affliction & the combate of this thy poore creature in moſt greeuous tormentes, may moue vs to humble our ſelues with all reuerent fear and trembling vnder thy mighty hand, knowing
that

that we must appeare before thy iudgement seate, when it shall please thee so to appoint. But, ô Lord, the corruption of our fraile nature is such that we are vtterly destitute of any mean to appeare before thee, except it please thee to make vs such as thou thy self requirest vs to be: & further that thou giue vs the spirit of meeknes & humility, to rest & stay wholly on those things which thou commandest.

But forasmuch as we be altogether unworthy to enjoy such benefites, we beseech thee to receaue vs in the name of thy dear Sonne our Lorde & maister, in whose death & satisfaction standeth wholly the hope of our saluation. It may also please thee, ô father of all comfort & consolation, to strengthen with thy grace those which employ their trauell & diligence to the aiding of this seik person, that they faint not by ouermuch & continual labour, but rather to go hartfully & cheirfully forward in doing their endeouours towards him: and if thou take him from them, then of thy goodnes to comfort them, so as they may patientlie beare such departing, & praise thy Name in all things. Also, ô heauy Father, vouchsafe to haue pitié on all other seik persons, & such as be by any other waies or meanes afflicted, and also on those who as

yet are ignorant of thy truth, and appertaine neuerthelesse vnto thy Kingdome.

In like maner on those that suffer persecucion, tormented in prisons, or otherwise troubled by the enemies of thy verity for bearing testimony to the same. Finally, on all the necessities of thy people, & vpon all the ruines or decaies quhilk Saran hath brought vpon thy Kirk. O Father of mercie, spread forth thy goodnesse vpon all those that be thine, that we forsaking our selues, may be the more inflamed and confirmed to reeste onelie vpon thee alone. Grant these our requestes, ô our dear Father, for the loue of thy dear Son our Sauour Iesus Christ, who liueth & raigneth with thee in vnitie of the holy Ghoste, true God for euer more.

OF BVRIALL.

THe Corps is reuerentlie brought to the graue, accompanied with the Cōgregatiō, without any further Ceremonies: quhilk being buried, the Minister if he be present, and required, goeth to the Kirk, if it be not far of: and maketh some comfortable exhortation to the people touching death and resurrection.

OF THE MINISTERS, AND THEIR ELECTION.

What

What things are cheiflie required in Ministers.

Let the Kirk first diligently consider that the Minister quiblk is to be chosen, be not found culpable of any such faultes, quiblk S. Paule reprehendeth in a man of that vocation: but contrariwise indueed, with such vertues that he may be able to undertake his charge, & diligently execute the same. Secōdly, that he distribute faithfully the worde of God, and minister the Sacraments sincerely, ever carefull, not only to teach his flock publiklie, but also priuately to admonish the, remēbring alwayis, that if any thing perishe in his default, the Lord will require it at his hands.

Of their office and dūtie.

Beaus the charge of the word of God, is of greater importance, then that any man is able to dispense therwith: & S. Paule exhorteth to esteim them as Ministers of Christ, & disposers of Gods mysteries, not *Lords or rulers, as S. Peter saith ouer the flock. Therefore the Pastors or Ministers cheif office stādeth in *preaching the worde of God & ministering the sacramēts: so that in cōsolations iudgements, elections, & other politicall affaires, his *counsel rather then authority taketh place. And if so be the Congregation vpon iust cause agree to excommunicat, then it belongs to the Minister according to their *general determinatioun, to pronounce the sentence, to the end all things may be done *orderly and without confusion.

The maner of electing the Pastors or Ministers.

Actis, 1.

1 timo, 3

2 timo, 2

Ezech 3

Ierem, 3

Iohn, 21.

Esaï, 62.

1 Cor, 9.

2 Tim, 3

1 Cor, 4

Mat, 25

1 Cor, 1.

Actis, 21

1 tim, 4.

Ezech,

2 Cor, 9

1 Cor, 1

Actis, 1

Luc, 12

1 Cor, 4

1 Pet, 5

2 Cor,

Mat, 23

Mat, 23

1 Pet, 4

Actis, 3

1 Cor, 1

Actis,

2 Cor

1 Cor

1 Cor,

Act. 11.
I. 1.

THe Ministers & Elders at such times as there wanteth a Minister, assembles the whole congregation, exhorting them to aduise & consider who may best serue in that roome & office, and if there be choice, the Kirk appointeth two or three vpon some certaine day to be examined by the Ministers and Elders.

1 Tim. 3.
I. 2.

First, as touching their doctrine, whether he that should be Minister, haue good and sound knowlege in the holy Scriptures, and fit and apt giftes to communicate the same to the edification of the people: for the tryall whereof, they propose him a theame or text to be treated priuatelie, whereby his ability may the more manifestlie appeare vnto them.

1 Tim. 2.
I. 1.
2 Sam. 2.
I. 5

Secondlie, they inquire of his life and conuersatiō if he haue in times past liued without sleaunder, and gouerned him self in such sort as the word of God, hath not heard euill, or bene sleaundered through his occasion: quhilk being seuerally done, they signify vnto the Congregation, whose giftes they founde most meet & profitable for that ministry: appointing also by a generall consent eight daies at the least that euery man may diligently inquire of his life, & maners. At the quhilk time the Minister exhorteth them, to humble them selues to God, by fasting & praier; that both their election may be agreable to his wil & also profitable to his Kirk. And if in the mean season any thing be brought against him, whereby he may be found vnworthie by lawfull probatiō, the is he dismissed, and some other presented. If nothing be alledged, vpon some certaine day one of the Ministers at the morning sermon presenterh him again to the Kirk, framing his sermon or some part thereof, to the setting forth of his dutie.

1 Tim. 13.
I. 1.1 Cor. 10.
I. 3.
1 Th. 2.
I. 9.

Then at after noone the Sermon ended, the Minister exhorteth them to the election, with the inuocation of Gods Name, directing his praier as God shal moue

move his heart. In like maner after the election, the Minister giueth thanks to God with request of such things as shall be necessarie for his office. After that he is appointed Minister, the people sing a Psalm & departe.

1 Thes. 5.
Colos. 4
Ephes. 5.
Phil. 11

OF THE ELDERS, AND AS

touching their office and election.

THe Elders must be men of good life and godly conversation, without blame and all suspicion, careful for the flock, wise, and above all things fearing God. Whose office standeth in governing with the rest of the ministers, in consulting, admonishing, correcting and ordering all things appertaining to the state of the Congregation. And they differ from the Minister in that they preach not the word, nor minister the Sacraments. In assembling the people neither they without the Ministers, nor the Ministers without them, may attempt any thing. And if any of the iust number vvat the minister by the consent of the rest, vvarneth the people therof, and finally admonisheth them to obserue the same order quhilk vvas vsed in chusing the ministers, as far forth as their vocation requireth.

Nom. 11.
Actis. 14
16: 20:
Rom. 12
Ephes. 4.
1 Cor. 12.
Iames. 5

OF THE DEACONS, THAIR
office and election.

THe Deacons must be men of good estimation & reporte, discreit, of good conscience, charitable, wise, and finally endued with such vertues, as S. Paulerequyareth in the. Their office is to gather the almes diligently, and faithfully to distribute it, with the consent of the ministers & Elders: Also to prouyde for the seik & impotent persons, hauing euer a diligent care, that the charity of godly men be not vvaisted vpo loiterers & idle vagabonds. Their election is, as hath bene afore rehearsed in the Ministers and Elders.

Act. 6.
1 Tim. 3

Rom. 12

2 Thes.

WE are not ignorant that the Scriptures make mention of a fourth kynde of Ministers, left to the Kirk of Christ, quhilk also are very profitable where time and place doe permit.

These Ministers are called Teachers or Doctours, whole office is to instruct and teich all the faithful in sound doctrine, prouyding with all diligence, that the puritie of the glorious Gospel be not corrupted, either through ignorance, or euil opinions. Norwith standing, considering the present state of things, we comprehend vnder this title such meanes as God has in his Kirke, that it shoulde not be left desolate, nor yet his doctrine decay, for defaulte and want of Ministers thereof.

Therefore to tearme it by a word more vsuall in these our daies, we may call it the order of Schooles, wherein the highest degree, and most annexed to the ministerie and gouernement of the Kirk, is the exposition of Gods Worde, contained in the olde & new Testament.

But because men can not so well profite in that knowledge, except they bee firste instructed in the toungs and humane sciences, (for now God worketh not commonly by miracles) it is necessary that seede be sown for the time to come, to the intent that the Kirk be not left barren, and waste to our posteritie: and that Schooles also be erected, and Colledges maintained, with iust and sufficient stipends, wherein youth may be trained vp in the knowledge & fear of God, that in their ripe age they may proue worthy members of our Lord Iesus Christ whether it be to rule in ciuill policie, or to serue in the spiritual ministerie, or else to liue in godly reuerence and subiection.

*The weecklie assemblie of the Ministers,
Elders, and Deacons.*

To

THE
PSALMES OF DAVID
IN METRE.

According as they are sung in
the Kirk of Scotland.

*¶ Together, vvith the Conclusion, or
Gloria Patri, estir the Psalme:
and alsua ane Prayer estir euerie
Psalme, agreing vvith the mening
thairof.*

JAMES V.

*If anie be afflicted, let him pray: and
if anie vvould be merie, let
him sing Psalmes.*



Printed at EDINBURGH be
Henrie Charteris. 1596.
Cum Privilegio Regali,

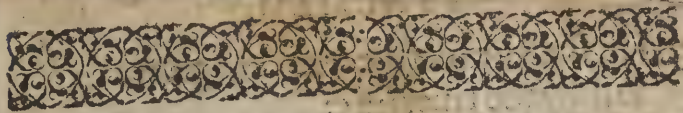
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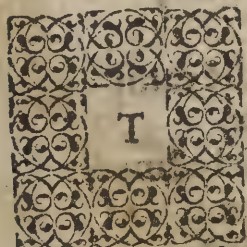
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THE PSALMES OF DAVID.

PSALME 1. *Tho. Stern.*

¶ Whether it was Esdras, or any yther that gathered the Psalmes into a book, it seemed he did set this Psalme first, in manner of a Preface, to exhort all godlie men to studie and meditate the heauenlic wisdom: for the effect heirof is, that they be blessed, which giue themselves whollie all their life to Gods Law: and that the wicked contemners of God, though they seeme for a while fortunate, yet at length shall come to miserable destruction.



THE MAN is blest

that hath not bent

to wicked rede his eare: Nor led his life as

sinners do, nor sat in scorners chaire. But

in the Law of God the Lord doeth set his

whole delight. And in that law doth exer-

cise him selfe both day and night.

PSALME I.

- 3 He shall be like the tree that groweth
fast by the river side:
Quhilk bringeth furth most pleasant frute
in her dew time and tide.
Quhais leafe shall neuer fade nor fall,
but flourish still and stand:
Euen so all things shall prosper well,
that this man taketh in hand.
- 4 So shall not the vngodlie men,
they shall be nothing fo:
But as the dust, which from the earth
the wind driues to and fro:
- 5 Therefore shall not the wicked men
in judgement stand vpright:
Nor yet the sinners with the just
shall come in place or sight.
- 6 For quhy? the way of godlie men,
vnto the Lord is knowne:
And eke the way of wicked men
shall quyte be ouerthrowne.

The Conclusion, or Gloria Patri.

*Thy people and thy heritage,
Lord blis, gyde, and preserue:
Ineres them Lord, & reule thair hartis
that they may neuir suerne.
Or on this maner.*

PSALME I.

O Lord that art the readie help,
of them that traists in thee,
Saif & defend thy chosen flock
That nowv distressed be.

Gloir to the Father, and to the Sonne,
and to the halie Gaist:
As it vv as in the beginning,
is nowv, and ay shall lest.

A Prayer vpon the first Psalme.

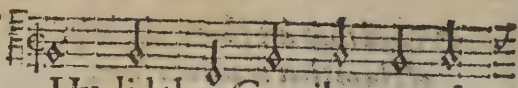
O Mercifull and heauenly Father, that hes crea-
tit vs untoblissitnes and soueraigne felicitie, &
hes giuen vnto vs thy halie Lawv, to be the only reule
and squair, quhairby vvee suld line vveill and godlie,
make vs be thy gude grace to renunce our arvin car-
nall and fleschlie desires, & all euill company, escheu-
and the vvay of sinners, that vvee may bring furth sic
fruites of the spirit, that beand alvvayis vnder thy ha-
lie protectionn, vve may haue persite assurance & cō-
fidence, that quhen thy Sone Iesus Christ shall appeir
to denyde the gaitis from the sheip, vve may be accōn-
ted amangis the number of them that are redemit bo
his blude. So be it.

PSALME II.

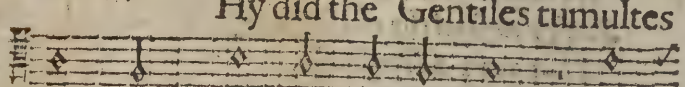
¶ The Prophet Dauid reioyceth, that notwithstanding his enemies
rag: and worldlie power, yet God will continew his kingdome for e-
uer, and aduance it, euen to the furthermost end of the world. And
therefore hee sorteth Kings and reulers, that setting vaine glorie a-
part, they would humbly submit themselues vnder Gods yoke, for it
is vain to resist Heir is figured Christ and his kingdome.

A iiij

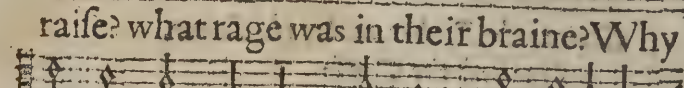
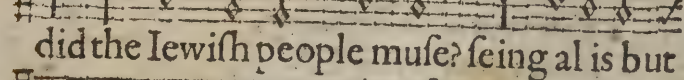
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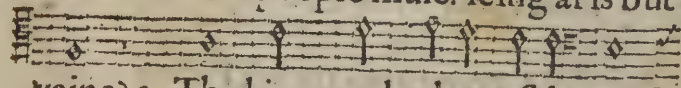
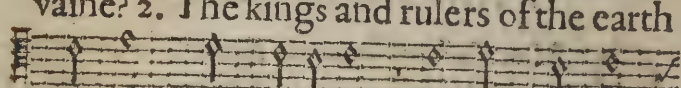
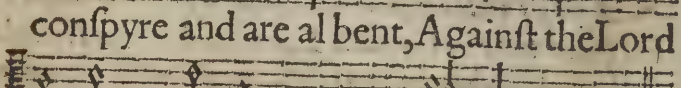
Hy did the Gentiles tumultes



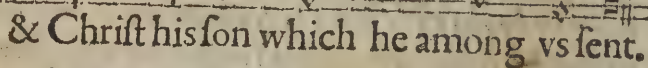
raise? what rage was in their braine? Why
 did the Iewish people muse? seing al is but

vaine? 2. The kings and rulers of the earth
 conspyre and are al bent, Against the Lord

& Christ his son which he among vs sent.



3 Shall we be bounde to them, say they?
 let all their bondes be broke:

And of their doctrine and their law,
 let vs reiect the yoke.

4 Bot he that in the heauen dwelleth,
 their doings will deride:

And make them all as mocking stocks
 throughout the world so wide.

5 For in his wraith the Lord will speak
 to them vpon a day:

And in his furie trouble them,
 and then the Lord will say.

6 I haue annointed him my king
vpon my holy hill:

I will therefore, Lord, preach thy lawes,
and eke declare thy will.

7 For in this wise the Lord him self
did say to me I wotte:

Thou art my dear and onely Sonne,
this day I thee begotte.

8 All people I will giue to thee,
as heires at thy request:

The ends and coasts of all the earth,
by the shall be posselt.

9 Thou shalt them bruse euen with a mace
as men vnder foot trodde:

And as the Potters sheards shalt breake
them with an yron rodde.

10 Now ye, O kings and rulers all,
be wise therefore and learnd:

By whom the matters of the world
be iudged and discerned.

11 See that ye serue the Lord aboue
in trembling and in feare:

Se that with reverence ye reioyce
to him in like maner.

12 See that ye kisse and eke embrace
his blessed Sonne, I say,

PSALME III.

Lest in his wraith ye sodainlie
perish in the mid way.

13 If once his wraith neuer so small
shall kindle in his brest:

Oh then all they that trust in Christ,
shall happie be and blest.

The Conclusion as in the first Psalme.

A prayer vpon the second psalme.

A Almighty God and heauenlie Father, that bes gi-
uen vnto vs thy dear Sone to be our Lord & king:
Grant vve besceik thee, that thou wvould destroy and
dissipate be thy meruelous vvisedom al enterpryses de-
uyssed and addressed against him throughout the haill
vvarld: and make vs so to profite and growv in his haly
Lawv and doctrine, that in all fear and reuerence vve
may serue thee: that in the end vve may attain to that
endles ioy, quhilk vve hope for to receaue through the
samin Iesus Christ thy Sonne. So be it.

PSALME III. Tho. Sternhold.

Dauid beeing persecuted, and driuen out of his kingdome by
his owne Sonne Abialon, was greatly tormented in minde for his sin
against God, and therefore calleth vpon God & waxeth bold throug
his promises, against the great terrois of his enemies: yea, and against
death it self, which he saw present before his eies. Finallie, he reioyeth
for the good succces and victorie that God gaue him, & all the kirk o-
uer his enemies.

O Lord how are my foes increast,
which

PSALME III.

which vexes me more and more: They kill
mine hart when as they say, God can him
not restore: But thou, o Lord, art my defens
when I am hard bestead: My worship and
mine honour both and thou holdst vp
mine head.

4 Then with my voice vpon the Lord

I did both call and cry:

And he out of his holie hill
did hear me by and by.

5 I laid me downe and quietly

I slept and rose againe:

For why? I know assuredlie
the Lord will me sustaine.

6 If ten thousand had hemmed me in,

I could not be affraide:

For thou art still my Lord, my God,

my Saviour and mine aide.

7 Rise vp therefore, saue me, my God,
for now to the I call:

For thou hast broke the cheekes and teeth
of these wicked men all.

8 Saluarioun only doth belong
to thee, ô Lord, aboue:

Thou dost bestow vpon thy folk
thy blessing and thy loue.

The Conclusion as of the first Psalme.

A prayer vpon the iij. psalme.

O Eternall God, quha for to prone and try the faith
and pacience of thy chosē, chastises them vwith
great and mony tribulatiouns, in such sorte, that vvee
are unable to consist or stand vp against so many assaults
and enemies as lift them selfis against vs. Grant vve
beseik thee, that vve may be sa sure and saif vnder thy
protectioun, that the vworld may see that thou art our
defence and buckler. By verten quhair of vvee beeing
victorious, vve may vterly despyse and contemne all
pouvers and puissances, that lifts the self against thee
and thy Sonne Iesus Christ. So be it.

PSALME IIII. *Tho. Stern.*

¶ When Saull persecuted him, he called vpon God, trusting most
assuredlie in his promises, and therefore boldlie reproveh his enemies
who by wilfull malice resisted his dominion: and finallie preferreth
the fauour of God before all worldlie treasures.

Sing this as the 3. Psalme.

O God that art my righteousness,
Lord heare me when I call:

Thou hast set me at libertie,
when I was bound and thrall.

2 Haue mercie, Lord, therefore on me,
and grant me this request:

For vnto thee vncessantlie,
to cry I will not rest.

3 O mortall men how long will ye,
my glorie thus despise?

Why wander ye in vanitie,
and follow after lies?

4 Know ye that good and godlie men,
the Lord doth take and chuse:

And when to him I make my plaint,
he doth me not refuse.

5 Sinne not, but stand in awe therefore,
Examine well your hart:

And in your chamber quyetlie
see ye your selues convert.

6 Offer to God the sacrifice
of righteousness, I say,

And see that in the liuing Lord,
you put your trust alway.

7 The greater sort craue worldly goods
and riches do embrace:

But Lord, grant vs thy countenance,
thy fauour and thy grace.

8 For thou thereby shalt make mine heart
more ioyfull and more glad,
Then they that of their corne and wine
full great increase haue had.

9 In peace therefore lie downe will I,
taking my rest and sleepe:
For thou onlie wilt me, ô Lord,
alone in sauetie keepe.

The Conclusion as in the first Psalm.

A prayer vpon the iiii. Psalm.

Mercifull Lord, fountain of all righteousness, that
knowest the dangerous assaultes which with
we are assaulted on all parts, refuse not our pe-
titions: but let vs haue the sure experience of thy fauor,
and goodnes: to the intent, that what affliction soeuer
fall upon vs, we may leife in peice and quietnes of the
spirit, abyding the eternall rest, which thou hast pro-
mised to thy children, through thy deir Sonne Christ Je-
sus our Lord. So be it.

PSALME V. T. Stern.

David having suffered great calamities, as well by Doeg and A-
chitophel Sauls flatterers, as by other infinite enemies, calleth to God
for succour, shewing how requisite it is, that God should punish the
malitious enuie of his aduersaries. After, being assured of prosperous
succes, he conceaureth comfort: concluding, that when God shall de-
liver him, others also shall be partakers of the same mercies.

Sing

Sing this as the 3. Psalme.

1 Ncline thine eares vnto my wordes,

O Lord, my plaint consider:

2 And heare my voice, my king my God,
to thee I make my prayer.

Heare me betime, Lord tarie not,
for I will haue respect,

My prayer earlie in the morne
to thee for to direct.

4 And I will trust through paciencie,
in thee, my God alone:

That art not pleas'd with wickednes,
and ill with thee dwellth none.

5 And in thy sight shall neuer stand
these furious fooles, o Lord:

Vaine workers of iniquitie
thou hast alwaies abhord.

6 The liers and the flatterers,
thou shalt destroy them than:

And God will hate the blood thirstie,
and the deceitfull man.

7 Therefore will I come to thine house,
trusting vpon thy grace:

And reverentlie will worship the,
toward thine holie place.

8 Lord, leade me in thy righteousness,

- for to confound my foes:
 And eke the way that I shall walk;
 before my face disclose.
- 9 For in their mouthes there is no treuth:
 their hart is foull and vaine.
- 10 Their throte an open sepulchre:
 their tongues do glose and faine.
- 11 Destroy their fals conspiracies
 that they may come to nought:
 Subuert them in their heapes of sinne
 which haue rebellion wrought.
- 12 But those that put their trust in the
 let them be glade alwaies:
 And rander thanks for thy defence,
 and giue thy name the praise.
- 13 For thou with fauour wilt encrease
 the iust and righteous still:
 And with thy grace, as with a shield,
 defend him from all ill.

The Conclusion as of the first Psalme.

A prayer vpon the v. Psalme.

O Good God, our king & Creator, seing vve haue
 our haill traist in thee, do vvorship the in spirite
 and veritie: despyse not (vve pray thee) the siches &
 Prayers of thy puir seruands, oppressit and afflictit be
 thy enemies: and keip vs continually vnder thy prote-
 ction,

PSALME VI.

15

tion, untill vve be glorifeit vwith our heid and Sani-
our Iesus Christ thy Sone. So be it.

PSALME VI. T. Stern.

¶ When David by his finnes had prouoked Gods wrath, and now
felt not onlie his hand against him, but also conceaued the horrors of
death euerlasting, he desireth forgiveness: bewailing, that if God took
him away in his indignation, he should lack occasion to praise him as
he was wont to doe, whiles he was amongst men. Then todainlie fee-
ling Godsmercie, he sharplie rebuketh his enemies, which reioiced
in his affliction.

Lord in thy wraith reproc me nocht,
though I deserue thine ire: Nor yet correct
me in thy rage, ô Lord I thee desire. 2. For
I am weake, therefore ô Lord, of mercy me
forbeare, And heale me, Lord: for why
thou knowst, my bones do quake for feare.

3 My soule is troubled verie fore,
and vexed vehemently:
but Lord, how long wilt thou delay

- to cure my miserie?
- 4 Lord turne thee to thy wonted grace,
my fillie soule vp take:
Oh, saue me, not for my deserts,
but for thy mercies sake.
- 5 For why? no man among the dead
remembreth thee one whit:
Or who shall worship thee, ô Lord,
in the infernall pit?
- 6 So grieuous is my plaint and mone,
that I waxe woundrous faint:
All the night long I washe my bed,
with teares of my complaint.
- 7 My sight is dimme and waxeth olde
with anguish of mine hart,
For feare of those that be my foes,
and would my soule subuert.
- 8 But now away from me all ye
that work iniquitie:
For why? the Lord hath hard the voice
of my complaint and crie.
- 9 He heard not only the request,
and praier of mine heart:
But it receaued at my hand,
and took it in good part.

7 Then shall great Nations come to thee,
and know thee be this thing:
If thou declare for loue of them
thyself as Lord and King.

8 And thou that art of all men iudge,
O Lord now iudge thou mee,
According to my righteousness
and mine integritie.

9 Lord cease the hate of wicked men
and be the iust mans guide:

10 By whom the secrets of all harts,
are searched and discride.

11 I take mine help to come of God,
in all my greif and smart:
That doth preferue all those that be
of pure and perfite hart.

12 The iust man and the wicked both
God iudgeth by his power:
So that he feeleth his mightie hand
euen euerie day and houre.

13 Except he change his minde, I die:
for euen as he should smite,
He whets his sworde, his bow he bends
aiming where he may hit.

14 And doeth prepare his mortall dartes

his arowes kene and sharpe:
 For them that doe me persecute,
 whiles he does mischeif warpe.
 15 Bot lo, thought he in trauell be
 of his diuelish forecast:
 And of his mischeif ones conceaued,
 yet bringeth furth naught at last.
 16 He digth a ditch and delueth it depe,
 in hope to hurt his brother:
 But he shall fall into the pit,
 that he digde vp for other.
 17 Thus wrong returneth to the hurt
 Of him, in whom it bred:
 And all the mischief that he wrought,
 shall fall vpon his head.
 18 I will giue thanks to God therefore
 that iudgeth righteousslie:
 And with my song will praise the name
 of him that is maist hie.

The Conclusion as of the first Psalme.

A prayer vpon the seuenth psalme.
O Good God, the only sercher of mennis hartis, yat
 preseruis vs that puts our confidence in the, frome
 danger of our enemies: lift vp thy mighty arme, & put
 back all these that persecute vs, and gadder togidder
 thy kirk disper sit be the tyrannie of godles tyrants: and
 keip

PSALME VIII.

keip vs continuallie vnder thy mightie defence, through
Iesus Christ our Lord, So be it.

PSALME VIII. Tho. Sternhold.

¶ David extolleth the Maiestie of God, from his works both in he-
ven and earth: but chiefly in man both created, and also restored by
Christ.

O God our Lord how wonderfull, are
thy works euery where: Whose fame sur-
mount in dignity, above the heuens clear.
2, Euen by the mouthes of sucking babes,
thou wilt cōfoūd thy foes: For in thes babes
thy might is sene. thy graces they disclose.

3 And when I see the heauens high,
the workes of thine owne hand:
The Sunne, the Moone, and all the starres
in ordour as they stand.

4 What thing is man, Lord, think I then,
B iij

F that thou doest him remember?
Or what is mans posteritie,
that thou dois it consider?

5 For thou hast made him litle lesse,
then Angels in degree:

And thou hast crowned him also
with gloir and dignitie.

6 Thou hast preferd him to be Lord
of all thy workes of wonder:

And at his feete hast set all things,
that he should kepe them vnder.

7 As shepe and neat, and all beasts els,
that in the fieldes do feede:

8 Foules of the aire, fishe in the sea,
and all that therein breede.

Therefore must I say once againe,
O God that art our Lord:

How famous and how wonderfull
are thy workes through the world?

The Conclusion as of the first Psalme.

A Prayer vpon the viij Psalme.

ETernall God, that by thymightie Providence go-
vernis all Creaturis: wee humblie besek thee, that
it vvald pleis the to visite vs be thy Son Iesus Christ,
and restore vs to that honour, from quhilk wee were
castin downe, be the sinne of our forfatheris: and
that

PSALME IX.

that we may in remembrance of thy great benefites
toward vs, celebrate thy meruelous pouer, baith
now and evermair. So be it.

PSALME IX. T. Stern.

¶ Goliath slaine, and the Philistines ouerthrowne, David geuis
thanks to God, praisand his power, and his wark is. Exhortand the
godlie to do the same. Then he settis furth ane forme of prayer. vsr
of the godlie in thair dayis, for thair preservation, and the destrustio
of thair enemies.

VV

Ith hart & mouth vnto the Lord

will I sing laud and praise. And speak of all

thy wondrous workes, & them declare al-

ways. I will be glade and much reioice, in

thee, o God most hie: And make my songs

extoll thy name, aboue the starrie skie.

3 For that my foes are driuen back,
and turned vnto flight:
They fall downe flat, and are destroyed

B iiij

PSALME IX.

- by thy great force and might.
 4 Thou hast reuenged all my wrong,
 my grief, and all my grudge:
 Thou doest with iustice heare my cause,
 most like a righteous Iudge.
 5 Thou doest rebuke the heathen folk,
 and wicked so confound:
 That afterwarde the memorie
 of them can not be found.
 6 My foe, thou hast made good dispatch,
 and all our townes destroide:
 Thou hast their fame with them defaced
 through all the world so wide.
 7 Know thou that he which is aboue,
 for euermore will reigne:
 And in the seate of equitie
 trew iudgement will maintaine.
 8 With justice he will keepe and gyde
 the world and euery wight:
 And so will yeeld with equitie
 to euerie man his right.
 9 He is protector of the pure,
 what time they be oppress:
 He is in all aduersitie,
 their refuge and their rest.

PSALME IX.

2

10 All they that know thy holie name,
therefore shall trust in thee:
For thou forsakeſt not their ſute
in their neceſſitie.

11 Sing Pſalmes therefore vnto the Lord,
that dwelth in Sion hill:
Publiſhe among all Nations
his noble actes and will.

12 For he is mindefull of the blood,
of thoſe that be oppreſt;
Forgetting not th' afflicted heart,
that ſeeketh to him for reſt.

13 Haue mercie, Lord, on me pure wretch,
whoſe enemies ſtill remaine:
Which from the gates of death are wont,
to raiſe me vp againe.

14 In Sion that I might ſet furth
thy praiſe with heart and voice:
And that in thy ſalvation, Lord,
my ſoule might ſtill reioice.

15 The heathen ſtick faſt in the pit,
that they them ſelues prepaſt:
And in the net that they did ſet,
their owne feete faſt are ſnarde.

16 God ſheweth his iudgements which wer

B v

(good,

PSALME IX

for euerie man to mark.
 When as ye see the wicked man
 ly trapt in his owne wark.

17 The wicked and the sinfull men
 go downe to hell for euer:
 And al the people of the world,

that will not God remember.
 18 But sure the Lord will not forget
 the pure mans grief and paine:

The pacient people neuer look
 for help of God in vaine.

19 O LORD, arise, lest men preuaile
 that be of worldlie might:

And let the heathen folk receaue,
 their iudgement in thy sight.

20 Lord, strike such terrour, feare, & dread,
 into the hartes of men:

That they may know assuredlie
 they be bot mortall men.

The Conclusion, as in the first Psalm.

A prayer vpon the ix. Psalm.

A Almighty God, that neuer despyes the that traists
 in thee, heere the complaint of vs thy pure seruants
 & suffer not the wicked to execute thair cruel inter-
 pryses against vs, bot take them in thair owne snares
 to the intent, that wee may magnifie thy haly name
 through Iesus Christ. So be it.

Psalm

PSALME X.

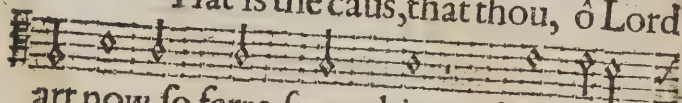
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PSALME X. *Tho. Stern.*

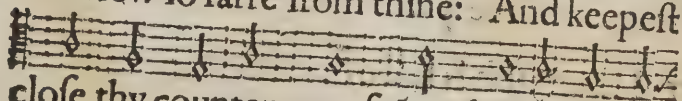
The kirk thiak and hir self destitute of Goddis help, and oppressie
of the wickit, opinis vp vnto him, the blasphemies and iniuries of the
wickit, and the troubillis of the godlie. Thairfoir request him, that
hau and respect to the glorie of his awin name, and of the miseries of
his children, he wald destroy the wickit, and deliuer the godlie.



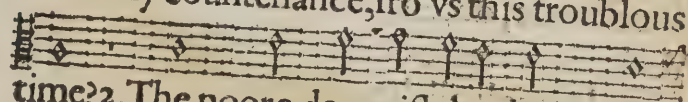
Hat is the caus, that thou, ô Lord



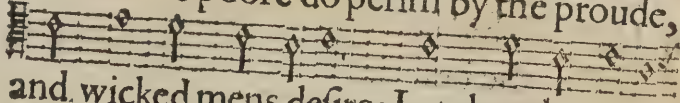
art now so farre from thine: And keepest



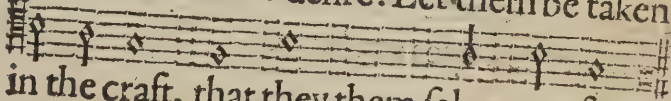
close thy countenance, frō vs this troublous



time? 2. The poore do perish by the proude,



and, wicked mens desire: Let them be taken



in the craft, that they them selues conspyre.

3 For in the lust of his owne hart
th'vngodlie doth delyte:

So doth the wicked praise him self,
and doth the Lord despyte.

4 He is so proud that right and wrong
he setteth all apart:

Nay,

PSALME X

48
Nay, nay, there is no God saith he:
for thus he thinketh in heart.

Because his wayes do prosper still,
he doth thy Lawes neglect:

And with a blast doeth puffed against
such as would him correct.

6 Tush, tush, saith he, I haue no dread
least mine estate should change:

And why? for all aduersitie
to him is very strange:

7 His mouth is full of cursednes,
offraude, deceit, and guile:

Vnder his tongue doth mischeif sit,
and trauell all the while.

8 He lyeth hid in wayes and holes,
to slay the innocent:

Against the pure that passe him by,
his cruell eyes are bent.

9 And lyke a Lyon priuilie,
lyeth lurking in his denne:

(If he may snare them in his nette)
to spoile pure simple men.

10 And for the nones full craftely
he croucheth downe I say:

11 So are great heapes of pure men made
b

by his strong power his pray.

12 Tush, God forgetteth this, saith he,
therefore may I be bolde:

His countenance is cast aside,
he doeth it not behold.

13 Arise, ô Lord, ô God in whome
the pure mans hope doth rest:

Lift vp thine hand, forget not, Lord,
the pure that be opprest.

14 What blasphemie is this to thee?

Lord, doest thou not abhorre it?

To heare the wicked in their hartes

say, Tush thou cares not for it?

15 But thou seest all this wickednesse,
and well doest vnderstand:

16 That freindles and pure fatherles
are left into thine hand.

17 Of wicked and malicious men,

then breake the power for euer:

That they with their iniquitie

may perishe altogether.

18 The Lord shall reigne for euermore

as King and God alone:

And he will chase the heathen folke

out of his land each one.

30

19 Thou hearest, O Lord, the pure mens
their prayers and request: [plaint

Their hearts thou wilt confirme, vntill
thine eares to heare be prest.

20 To iudge the pure and fatherles,
and help them to their right:

That they may be no more opprest
with men of wordlie might.

The Conclusion as in the first Psalm.

A prayer vpon the x. psalme.
Lord God, that can put in order things confused
and out of order: arise, and stretch out thy arme to
cast down the prouidnes of sik as lift vp them selfis
against thee, and persecutes thy littill flock: to the intēt
that all resistance tred down, thou may be acknowle-
ged the Saviour and protectour of all these that traist
in thee, through Iesus Christ our Lord. So be it.

PSALME XI. T. Stern.

¶ Dauid gretlie afflicted with persecutions, rebukes his aduersari
and forschewis the vndoings of their counsell. Declarand alwa, th
God the iust iudge will iudge them according to right and equitie.

Sing this as the 10. Psalm.

Trust in God how dare ye then,
say thus my soule vntill:

Flee hence as fast as any soule,
and hyde you in your hill.

2 Behold the wicked bend their bowes,

- 3 But flattering and deceitfull lips,
and tongues that be so stout,
To speak proud words & make great braggs
the Lord sone cut them out.
- 4 For they say still we will preuaile,
our tongues shall vs extoll:
Our tongues are ours, we ought to speak
what Lord shall vs controll?
- 5 But for the great complaint and cry
of pure and men opprest:
Arise will I now, sayeth the Lord,
and them restore to rest.
- 6 Gods word is like to siluer pure,
that from the earth is tried:
And hath no lesse then seuen tymes
in fyre bene purified.
- 7 Now since thy promise is to help,
Lord keep thy promise then:
And saue vs now and euermore
from this ill kinde of men:
- 8 For now the wicked world is full
of mischeif manifolde:
When vanitie with mortall men,
so highlie is extolde.

The Conclusion as in the first Psalme.

G

A

A Prayer vpon the xij. Psalme.

30

19

T

2

Mercifull Father, that dost abhorre all hypocrites and liars: I feare vpon thy selfe, & shew furth thy strength for the delyuerance of thy pure seruants, oppressit by calumnies of flatterers: and strengthen vs from day to day in the sure hope of thy promises, vntill we attaine to the full fruition of the samyn, by the moyen of Iesu Christ thy Sonne. So be it.

PSALME XIII. Tho. Stern.

David complaineth of the delay of Goddis helpe, of his sinnities, and of the prauill of his enemies: calleth to God for helpe, lyuerance, and the confusion of his enemies, that he may glorify his name.

Sing this as the 6. Psalme.

How long wilt thou forget me, Lord
 shall I neuer be remembred?
 How long wilt thou thy visage hyde,
 as though thou were offended?
 2 In heart and minde how long shall I
 with care tormented be?
 How long eke shall my deadlie foe,
 thus triumph ouer mee?
 3 Beholde mee now, my Lord, my God
 and heare mee sore opprest:
 Lighten mine eies, lest that I sleepe
 as one by death possesst.

Left thus mineemie say to mee:
 behold I do preuaile:
 lest they also that hate my soule,
 reioice to see mee quaille.

But from thy mercies and goodnes,
 mine hope shall neuer start:
 in thy relief and saving health
 right glade shall be mine hart.
 will giue thanks vnto the Lord,
 and prayses to him sing:
 because he hath hard my request,
 and granted my wishing.

The Conclusion as in the first Psalm.

A prayer vpon the xlii. psalme.

O Eternall GOD, and most mercifull Father: that
 quickenest things that be dead, of thy infinite
 mercies giue vnto vs quietnesse of heart: to the intent
 that we nocht being ouerthrowen with the heauie
 burdens of afflictionis that lye vpon vs, may in
 our consciences reioyce alwayes in thy saluation.
 And grant (we beseeke the) that we may continu-
 ally addict our selues to magnifie and praise thy maieste-
 tie name, through Iesus Christ, thy deir Sonne, our
 redeemer. So be it.

PSALME XIII. *Tho. Stern.*

¶ He declaris the wickednes of man sa growne to sic licencie
nelle, that God was brought in ane extreame contempt: for gub
albeit he was gretlie grieuit, zit perswadit that God wald redress
he is comforted.

T Here is no God as foolishe men
affirme in their madde moode: Their
driftes are all corrupt and vaine: not one
of them doeth good. 2. The Lord beheld
from heuen high, the whole race of man
kind: And saw not one that sought in de
the living God to finde.

3 They went all wyde, and were corrupt
and trewlie there was none,
That in the world did anie good,
I say, there was not one.
4 's all their iudgement so farre lost,

that all worke mischeif still:
eating my people euen as bread,
not one to seeke Gods will?

When they thus rage, then suddenlie
great feare on them shall fall:

For God doth loue the righteous men
and will maintaine them all.

Ye mock the doings of the pure,
to their reproch and shame:

cause they put their trust in God,
and call vpon his name.

But who shall giue the people health?
and when wilt thou fulfill,

the promise made to Israell
from out of Sion hill?

Euen when thou shalt restore againe
such as were Captiues lad:

Then Iacob shall therein reioyce,
and Israell be glade.

The Conclusion as of the first Psalme.

A prayer vpon the xiiii. psalme.

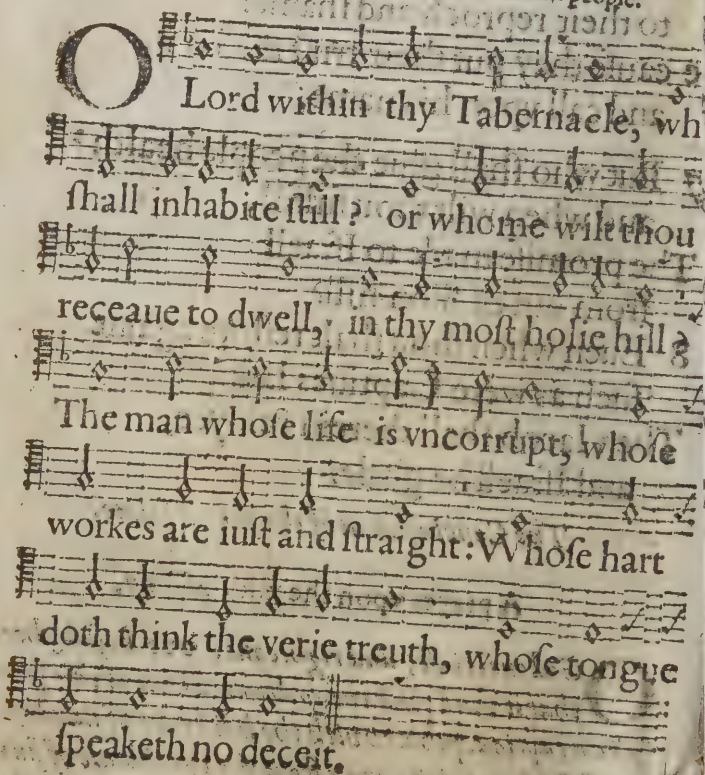
O God onely iust, and righteous, vve beseeke thee,
that it will pleis the to draw vs out of this feir-
full corruption, quhairvith the haill race of mankind
is infected, and delyuer vs from the thraldome of sinne

that we walk in all simplicitie and godlin
may in end enjoy the frute of that happy deliuer-
gubill thou has geu'n vs be the oblation of the sa-
fice of thy Sonne Christ Iesus. So be it.

PSALME XV.

Tho. Stern.

This Psalme teacheth on what condition God did choose
Iewes for his peculiar people, and wherefore he placed his temple
mongst them, which was to the intent that they by living upright
might witnes that they were his speciall and chosen people.

 Lord within thy Tabernacle, wh
shall inhabite still? or whome wilt thou
receaue to dwell, in thy most holie hill?
The man whose life is vncorrupt, whose
workes are iust and straight. Whose hart
doth think the verie treuth, whose tongue
speaketh no deceit.

- 3 Nor to his Neighbour doth none ill,
in bodie, goods, or name:
Nor willinglie doth heare fals tales,
which might empaire the same.
- 4 That in his hart regardeth not
malitious wicked men:
But those that loue and feare the Lord,
he maketh much of them.
- 5 His oath and all his promises,
that kepeth faithfullie,
Although he make his Covenant so
that he doth lose thereby.
- 6 That putteth not to vsurie
his money and his come:
Nor for to hurt the innocent,
doth brybe or els purloyne.
- 7 Who so doth all things as ye see,
that here is to be done:
Shall neuer perish in this worlde
nor in the worlde to come.

The Conclusion as of the first Psalme.

A prayer vpon the xv. psalme.

HE uenlie Father, that hes adopted vs to bee thy
Children, grant that wee pass ind throu this
corruptit vvarld in s^{ke} integritie and cleannesse,
that nane haue any iust occasion to plaint of vs, wee

may in the end bee participant of that coelestiall heritage, that is preparit for vs in the heauens, through Iesus Christ, our onlie Sauour, So be it.

PSALME XVI. Tho. Sternhold.

David prayeth to God for succour, not for his works, but for his faiths sake: protesting that he hateth all idolatrie, taking God onely for his comfort and felicitie, who suffereth his to lack nothing.

LORD keep mee for I trust in thee: and do confesse in deede: Thou art my God, & of my good, O Lord, thou hast no neede. I giue my goodnes to the Saintes, that in the world do dwell, And namelie to the faithfull flock, in vertew that excell.

3 They shall heape sorrowes on their heads which run as they were mad.

To

To offer to the Idoll Gods, *in idoll I need
alas, it is to bad.*

4 As for their bloodie sacrifice,
and offerings of that sorte

I will not touch, nor yet thereof
my lippes shall make reporte.

5 For why? the Lord the portion is
of mine inheritance.

And thou art he that doest maintaine
my rent, my lot, my chance.

6 The place wherein my lot did fall
in bewtie did excell.

Mine heritage resignde to me
doth please me wondrous well.

7 I thank the Lord that caused mee,
to vnderstand the right:

For by his meanes my secret thoughts
do teach me euerie night.

8 I set the Lord still in my sight,
and trust him ouer all:

For he doth stand on my right hand,
therefore I shall not fall.

9 Wherefore my hart and tongue also
do both reioyce togidder:

My flesh and bodie rest in hope,

when I this thing consider.
 10 Thou wilt not leaue my soule in graue,
 (for Lord, thou louest mee)
 Nor yet wilt giue thine holic one,
 corruption for to see.

11 But wilt mee teach the way to lyfe,
 for all treasures and store
 Of perfie ioy are in thy face
 and power for euer more.

The Conclusion, as in the first Psalme.

A prayer vpon the xvi. Psalme.

O Lord, that art our good God and Law-giuer, send
 it hath pleased thee to call us to the company of
 these quhome thou has ordanit to saluatioun: gif vs
 hartis that we may earnestlic detest the societie of in-
 fidels and Idolaters: and that we may employ our sel-
 fis to the magnifying of thy halie name: that we li-
 uand vnder thy defence, may be ay main and main assu-
 rit of ane happie lyfe, quhilk thou wvill giue to al thine,
 through Iesus Christ thy Sonne. So be it.

PSALME xvii.

¶ David complaineth to God of the cruell pride and arrogancie
 of Saull, who ragid againt him without ony caus. Thairfor he desires
 God to reuenge his innocencie, and delyuer him.

Sing this as the 16. Psalme.

O Lord, giue eare to my iust cause,
attend when I complaine:

And heare the prayer that I put forth,
with lippes that do not faine:

2 And let the iudgement of my cause,
proceed alwaies from thee:

And let thine eyes beholde and cleare,
this my simplicitie.

3 Thou hast well tryed me in the night,
and yet couldest nothing finde

That I haue spoken with my toung,
that was not in my mynde.

4 As from the workes of wicked men,
and pathes peruerse and ill:

For loue of thy most holie word
I haue refrained still.

5 Then in thy pathes that be most pure,
stay mee, Lord, and preserue:

That from the way wherein I walk,
my steppes may neuer swerue.

6 For I do call to thee, O Lord,
surelie thou wilt mee aide:

Then heare my praier and weigh right wel,
the wordes that I haue said.

7 Oh, thou the Saviour of all them,
that

that put their trust in thee:
Declare thy strength on them that spurne
against thy Maiestie.

8 Oh, keep me, Lord, as thou woldst keep,
the apple of thine eye:
And vnder couert of thy wings
defend me secretlie.

9 From wicked men that trouble mee,
and dayly me annoy:

And from my foes that go about,
my soule for to destroy.

10 Which wallow in their worldlie welth,
so full and eke so fat:

That in their pryde they do not spare
to speak, they care not what.

11 They ly in wait, where we suld passe
with craft me to confound:

And musing mischief in their mindes
to cast me to the ground.

12 Much lyke a Lyon gredelic
that would his pray embrace:

Or lurking lyke a Lyons whelp,
within some secrete place.

13 Vp, Lord, with haste preuent my foe,
and cast him at my teete:

Saue thou my soule from the ill man,
and with thy sworde him smyte.

14 Delyuer mee, Lord, by thy power,
out of these tyrants hands:

Quhilk now so long tyme rained haue,
and kept vs in their bands.

I meane from worldlie men to whome
all worldlie goods are ryfe:

That haue no hope, nor part of ioy,
but in this present lyfe.

Thou of thy store their bellies filste
with pleasures to their minde:

Their children haue inough, and leaue
to theirs the rest behinde.

15 But I shall with pure conscience,
behold thy gracious face:

So when I wake, I shall be full,
with thine image and grace.

The Conclusion, as in the first Psalme.

A Prayer vpon the xvij. Psalme.

O Gude Lord, the only searcher of mennis hartis,
how saener we are compassit about on all sydes
with infinite dangers: zit we beseik thee to schaw
furth to vs thy fauour and thy good vill, without the
quhilk we suld immediatlie perishe. Suffer nocht, O
Lord

Lord, that our harts be bent on things airblyes, but
that we may follow thy Commandements, and ever
aspire to that heauenly blisse, quhilk Iesus Christ thy
Sonne hes conquest to vs be his arvin blade. So be it.

PSALME XVIII. T. Stern.

¶ This Psalme is the first beginning of Dauids gratulation, and
thanksgiving into the entering into his kingdome, wherein he extol-
leth and praieth most highlie the meruelous mercies and grace of
God, who hath thus preferred and defended him. Also hee setteth
furth the image of Christs kingdome, that the faithfull may be assured
that Christ shall conquere and overcome by the vnspcakable power
of his Father, though all the whole world should strue there against
This Psalme agreis with ye 22. chap. of the 2. of Sam.

O God my strength and fortitude, of
force I must loue thee: Thou art my cas-
tell and defence, in my necessitie. My God
my rock, in whome I trust, the worker of
my wealth: My refuge, buckler, and my
shield, the horne of all my health.

3 When

- 3 When I sing laud vnto the Lord,
most worthie to be serued:
Then from my foes I am right sure,
that I shall be preserued.
- 4 The pangs of death did compasse mee,
and bound me euerie where:
The flowing waues of wickednesse,
did put me in great feare.
- 5 The slie and fittell snares of hell
were round about mee set,
And for my death there was prepaide,
a deadlie trapping net.
- 6 I thus beset with paine and grief,
did pray to God for grace:
And he furthwith did heare my plaint,
out of his holie place.
- 7 Such is his power, that in his wraith
he made the earth to quake:
Yea, the foundation of the Mount,
of BASAN, for to shake.
- 8 And from his nosethrils came a smoke,
when kindled was his ire:
And from his mouth came kindled coales
of hoat consuming fyre.
- 9 The Lord descended from aboue.

and

- and bound the heauens hie:
And vnderneath his feet he cast,
the darknesse of the skye.
10 On Cherubs, and on Cherubins
full royallie he rode:
And on the wings of all the windes,
came fleing all abrode.
11 And like a denne most dark he made,
his Denne and secrete place:
With waters black, and airie cloudes
enviored he was.
12 But when the presence of his face,
in brightnesse shall appeare:
Then cloudes consume, and in their stead
come haile, and coales of fyre.
13 These fyrie dartes and thunderboltes,
disperse them here and there:
And with his often lightnings,
he putteth them in great feare.
14 Lord at thy wrath and threatnings
and at thy chyding cheare:
The spring and the foundations,
of all the world appeare.
15 And from aboue the Lord sent downe
to teach me from below.

And plukt mee out of waters great
that would mee ouerflow.

16 And me deliuered from my foes,
that would haue made mee thrall:

Yea, from such foes as wer too strong
for me to deale withall.

17 They did preuent mee to oppresse,
in time of my great grief:

But yet the Lord was my defence,
my succour and releif.

18 He brought me furth in open place
where as I might be free:

And kept me safe because he had
a fauour vnto mee.

19 And as I was an innocent
so did he me regarde:

And to the clenness of my handes,
he gaue me my rewarde.

20 For that I walked in his wayes
and in his pathes haue trod:

And haue not wauered wickedlie
against my Lord my God.

21 Bot euermore I haue respect,
to his Law and Decree:

His statutes and Commandements,

- I cast not out from me.
22 But pure and cleane and vncorrupt,
appeared before his face:
And did refraine from wickednesse,
and sinne in anie case.
23 The Lord therefore will me rewarde
as I haue done a right:
And to the cleannes of my hands,
appearing in his sight.
24 Thou wilt with him that holie is,
be holie Lord also:
And with the good and verteous men,
right verteouslie wilt do.
25 And to the loving and elect,
thy loue thou wilt reserue:
And thou wilt vse the wicked men,
as wicked men deserue.
26 For thou doest saue the simple folk,
in trouble when they ly:
And doest bring downe the countenance
of them that luke full hie:
27 The Lord will light my candle so
that it shall shine full bright:
The Lord my God will make also
my darkenes to be light.

28 For by thy helpe an hoste of men;
discomfite, Lord, I shall:
By the I scale and ouerleape
the strength of anie wall.

29 Vnspotted are the wayes of God,
his word is surelie tried:
He is a sure defence to such,
as in his faith abyde.

30 For who is God? except the Lord,
for other there is none:
Or els who is omnipotent,
saving our God alone.

31 The God that girdeth me with strength,
is he that I did meane:
That all the wayes wherein I walkt,
did euermore keepe cleane.

32 That made my feet euen lyke the Hartes
in swiftnes of my pace:
And for my suretie brought me furth
into an open place.

33 He did in order put my handes,
to battell and to fight:
To break in sunder barres of brasse,
he gaue mine armes the might.

34 Thou reachest me my saving health,

- thy right hand is my tower.
Thy loue and familiaritie,
doth still encrease my power.
- 35 And vnder me thou makest plaine,
the way where I shoulde walke:
So that my feet shall neuer slip,
nor stumble at a balke.
- 36 And fearfelie I perfew and take
my foes that me annoyed:
And from the field do not returne
till they be all destroyed.
- 37 So I suppress and wound my foes,
that they can rise no more:
For at my feet they fall downe flat,
I strike them all so sore.
- 38 For thou doest gird me with thy strength,
to warre in such a wise.
That they be all scattered abroad,
that vp against me rise.
- 39 Lord, thou hast put into my hands,
my mortall enemies yoke:
And all my foes thou doest deuide,
in sunder with thy stroke.
- 40 They cald for help, but none wald heare,
nor yet giue them reliefe:

Yea to the Lord they cald for helpe,
yet hard he not their grief.

41 And still lyke dust before the winde
I driue them vnder feet:

And tread them downe lyke filthie clay:
that lyeth in the streete.

42 Thou kepest me from seditious folk,
that still in strife be led:

And thou doest of the heathen folk,
appoint me to be head.

43 A people strange to me vnknowne,
and yet they shall me serue:

And at the first obey my worde,
where as mine owne would swerue.

44 I shall be irkesome to mine owne,
they will not see my light:

But wander wide out of the way,
and hyde them out of sight.

45 But blessed be the living Lord,
most worthie of all praise:

That is my rock and saving health,
praised be he alwayes.

46 For God it is that gaue me power,
revenged for to be:

And with his onelie word subdued

the people vnto mee.

47 And from my foe deliuered me,
and set me hier then those,
That cruell and vngodlie were,
and vp against me rose.

48 And for this cause, o Lord my God
to thee giue thanks I shall:
And sing out prayses to thy name,
among the Gentiles all.

49 That gauest great prosperitie,
vnto the King Isay:

To DAVID thine annointed King,
and to his seede for ay.

The Conclusion; as after the first Psalme.

A Prayer vpon the xviii Psalme.

O Lord, the buckler & defence of all the that luisis
thee: heir thy pure seruandis that callis vpon thee
in treuth and veritie, and delyuer them of thair ene-
mies. And for sa me kill as thair is nathing better, thd
to acknowledge and follow thy halie vwill: chase fro
vs all darkenesse of error and ignorance: and let thy
licht sa shyne ouer vs thy pure Kirk, that beeing stren-
thenit be thy strength, vve may employ our selfis haillie
to set furth thy prayses, through Iesus Christ thy deir
Sonne. So be it.

Psalmee

PSALME XIX. T. Sterns.

¶ He moueth the faithfull to glorifie God by the workmanship. proportion, and ornaments of the heauens: and be the Law, wherein God is reuealed familiarlie to his choten people.

T He heauens & the firmament do wondrously declare, The glory of God omnipotent, his workes, & what they are. The wondrous works of God appeare, by euery daies successe: The nights, which likewise their race runne, the self same thing expresse.

- 3 There is no language tounge or speech where there sound is not hard:
- 4 In all the earth and coastes thereof, their knowledge is conferrd.

In them the Lord made for the Sunne
a place of great renowme:

Who like a brydegrome readie trimde
doth from his Chamber come.

5 And as a valiant Campioun
who for to get a price:

With ioy doth haste to take on hand,
some noble enterpryse.

6 And all the skye from end to end
he compasseth about:

Nothing can hyde it from his heat,
but he will finde it out.

7 How perfite is the Law of God,
how is his couenant sure:

Conuerting soules, and making wise,
the simple and oblcure.

8 Iust are the Lords commandements,
and glade both hart and minde:

His precept pure, and giueth light,
to eyes that be full blinde.

9 The feare of God is excellent,
and doth endure for euer:

The iudgements of the Lord are trew,
and righteous altogether.

10 And more to be embraced alwaies,
then

then fined golde, I say:

The honie and the honie combe,
are not so sweet as they.

11 By them thy seruant is forewarnde
to haue God in regarde:

And in performance of the same,
there shall be great rewarde.

12 But, Lord, what earthlie man doth know
the errors of his life?

Then clenge my soule from secret sinnes
which are in me most ryfe.

13 And keep mee, that presumptuous sinnes
preuaile not ouer mee:

And then I shall be innocent,
and great offences flee.

14 Accept my mouth and eke mine heart,
my wordes and thoughts eachone:

For my Redeemer and my strength,
O Lord, thou art alone.

The Conclusion as of the first Psalme.

A Prayer vpon the xix Psalme.

O God Creator of all things, grant that we may acknowledge & magnifie thy great strength & pouer that declaris the self in the conseruing and gyding of this vvarld: Suffer nocht that we vvander any quibit

from thy halie Law, quibilk is pure and perfect: bot
tak and delyte thairin, vve may haillie be sa gouernit
be it, that in the end vve may be participant of the he-
menlie saluatioun, through Iesus Christ. So be it.

PSALME XX. Tho. Sternhold.

¶ The Kirk praieth for the King passand to battell against the Am-
monites, testifiand thair faith and trust in God, commendand with
hope of gude successe, thair haill mater vnto thair God.

IN trouble and aduersitie, the Lord God
heare thee still: The Maiestie of Iacobs god
defend thee from all ill. And send thee from
his holie place, his help at euerie need: And
so in Sion stablishe thee, and make thee
strong in deede.

3 Remembring well the Sacrifice,
that now to him is done:
And so receaue right thankfullie,
thy brunt offerings eachone,

- 4 According to thy harts desire,
the Lord grant vnto thee:
And all thy counsell and deuise,
full well performe may he.
- 5 We fall reioyce when thou vs fauest,
and our banners display:
Vnto the Lord, quhilk thy requestis
fulfilled hath alway.
- 6 The Lord will his annointed saue,
I know well, by his grace:
And send him health by his right hand
out of his holie place.
- 7 In Charets some put confidence,
and some in horses trust:
But we remember God our Lord,
that keepeth promise iust.
- 8 They fall down flat, but wee do rise,
and stand vp stedfastlie:
- 9 Now saue and help vs, Lord and King,
on thee when we do cry.

The Conclusion as eftir the first Psalme.

A prayer vpon the xx. Psalme.

O Everlasting God, vvhich art reuuler & gyder
of all things; that hes commandit vs to obey our
superiours and magistrats: it vill pleis thee, for
thy mercies sake, to extend thy mercie and blessing
vpon

PSALME XXI

upon our King and Prince, and al our superiours, that
they liuand in thy feir and protection, may ouerthraue
thair enemies: and vve liuand in quyetnes under them
may praise thee all our lyfe, through Iesus Christ our
Lord. So be it.

PSALME XXI. T. Stern.

¶ David in the person of the people praiseth God for the victorie
giuen them against the Sirians and Ammonites. 1. Sam. 21. wherein he
was crowned with the crown of the king of Ammon. 2. Sam. 11. & in
dewed with the manifold blessings of God.

O Lord, how ioyfull is the King in thy
strength and thy power: How vehement-
lie doeth hee reioyce in thee his Saviour.
For thou hast giuen vnto him, his godlie
heartes desire: To him hast thou nothing
denied, of that he did requyre.

3 Thou didst preuent him with thy gifts,
and blessings manifolde:

And

And thou hast set vpon his head
a crowne of perfite gold.

4 And when he asked lyfe of thee,
thereof thou madst him sure:

To haue long lyfe, yea, such a lyfe,
as euer shoulde indure.

5 Great is his glorie by thine help,
thy benefite and aide:

Great worship and great honour both,
thou hast vpon him laide.

6 Thou wilt giue him felicitie,
that neuer shall decay:

And with thy cheerefull countenance
wilt comfort him alway.

7 For why? the King doth stronglie trust
in God for to preuaile:

Therefore his goodnesse and his grace
will not that he shall quaille.

8 But let thine enemies feelee thy force,
and those that thee withstand:

Find out thy foes, and let them feelee
the power of thy right hand.

9 And lyke an Ouen burne them Lord,
in fyrie flame and fume:

Thine anger shall destroy them all

and

and fyre shall them consume.
 10 And thou wilt rute out of the earth
 their frute that should encrease:
 And from the number of thy folke,
 their seed shall end and cease.

11 For why? much mischeif did they muse
 against thy holie name:

Yet did they faile and had no power,
 for to performe the same.

12 But as a marke thou shalt them set,
 in a most open place:
 And charge thy bowstrings readelie
 against thine enemies face.

13 Be thou exalted, Lord, therefore
 in thy strength euerie houre:
 So shall wee sing right solempnelie,
 praising thy might and power.

The Conclusion, as after the first Psalme.

A prayer vpon the xxi Psalme.

Eternall God, the only author of all good things, see
 it besplest the to receaue vs in the communion of
 thy vveilbelouit Sonne our Lord Iesus Christ: suffer
 vs nocht in any wise to bee overcome of our enemies.
 Bot grant that his kingdome beand established in the
 midst of vs, we may triumphantlie sing and mag-
 nifie his praises for now and euer mair. So be it.

Psalme

PSALME XXII. *Tho. Stern.*

¶ Dauid complaineth of his desperate extremities, & how he re-
couereth himself from tentations. Vnder his person is figured Christ
teir in also is declared the prophetic of Esay: he was taken furth of
rison and iudgement.

Sing this as the 21. Psalme..

O God my God, wherefore doest thou
forsake mee vtterlie?

And helpest not when I do make
my great complaint and cry.

To thee my God euen all day long

I doe both cry and call:

cease not all the nights and yet,
thou hearest not at all.

Euen thou that in thy sanctuarie,
and holie place doest dwell:

Thou art the comfort and the ioy,
and glorie of Israel.

And he in whome our Fathers old,
had all their hope for euer:

And when they put their trust in thee,
thou didst them ay deliuer.

They were deliuered euer when
they called on thy name,

And for the faith they had in thee,
they were not put to shame.

- 6 But I am now become a worme,
more lyke then anie man:
An outcast whome the people scorne,
with all the spyte they can.
- 7 All mee despyse, as they behold,
me walking on the way:
They girn, they mow, they nod their heads,
and in this wise they say:
- 8 This man did glorie in the Lord,
his fauour and his loue:
Let him redeeme and help him now
his power if he will proue.
- 9 Euen from my Mothers wombe & Lord,
to take me thou was prest:
Thou didst preferue me still in hope,
while I did suck her brest.
- 10 I was committed from my birth,
with thee to haue abode:
Since I was in my Mothers wombe
thou hast bene ay my God.
- 11 Then Lord depart not now from mee
in this my present grief:
Since I haue none to be my help,
my succour, and relief.
- 12 So manie b...les do compasse mee,
that

that bee full strong of head:

Yea, bulles so fat, as though they had,
in **BASAN** field bene fed.

13 They gape vpon mee gredelie,
as though they would me slay:

Much lyke a Lyon roaring out,
and ramping for his pray.

14 Bot I drop down lyke water shed,
my iointes in sunder breake:

My hart doth in my bodie melt,
lyke waxe against the heat.

15 And lyke a potsheard drieth my strength
my tounge it cleaueth fast:

Vnto my iawes: and I am brought,
to dust of death at last.

16 And manie Dogs do compasse me,
and wicked counsell eke:

Conspyre against mee cursedlie,
they pearle my hands and feete.

17 I was tormented so that I
might all my bones haue tolder:

Yet still vpon mee they do luke,
and still they me beholde.

18 My garments they detyded eke,
in parts amongst them all:

E

And

And for my coat they did cast lottes;
to whome it might befall.

19 Therefore I pray thee be not farre,
from me at my great neede:

But rather len thou art my strength,
to help mee Lord make speed.

20 And from the sword, Lord, saue my soule
by thy might and thy power:

And keep my soule thy darling deare,
from Dogs that would deuoure.

21 And from the Lyons mouth that would,
me all in sunder shiuer:

And from the hornes of Vnicornes,
Lord safelie mee delyuer.

22 And I shall to my brethren all,
thy Maiestie record:

And in thy Church shall praise the name,
of thee the living Lord.

23 All ye that feare the Lord him praise,
exalt him Iacobs seed:

And thou o house of Israell
luke thou him feare and dread.

24 For he despyseth not the pure,
he turneth not away

His countenance, when they doe call

but

but granteth to their cry.

5 Among the flock that feare the Lord,
I will therefore proclaime,
thy praise, and keep thy promise made
for setting forth thy name.

6 The pure shall eat and be suffised,
and those that do their deuer
to know the Lord, shall praise his name,
their harts shall liue for euer.

7 All coastes of earth shall praise the Lord
and turn to him for grace:
The Heathen folk shall worship him,
before his blessed face.

8 The kingdome of the heathen folk,
the Lord shall haue therefore,
And he shall be their governour
and king for euermore.

9 The rich men of his godlie giftes,
shall feede and taste also:
And in his presence worship him,
and bow their knees full low.

10 And all that shall go down to dust
of life by him must taste:

My seed shall serue and praise his name,
while anie world shall laste.

41 My seede shall plainelie shew to them,
that shall be borne hereafter:

His iustice and his righteousnesse,
and all his workes of wonder.

The Conclusion, as after the first Psalme.

A Prayer vpon the xxij Psalme.

Albeit, (O God of all consolation and comfort) thou
suffer us for a littill season to bee afflicted diuerse
wayes: and make us (as it were) to be the outcastis
of the world: yet for so much as we haue our onelie
trust in thy goodness, we beseeke thee to assist us, and
delyuer us of all thir troubles that distress us, that
in the midst of thy halie Congregation, wee may
render thee hartie praises and thanks, through Iesus
Christ thy onelie Sonne. So be it.

PSALME XXIII. T. Stern.

¶ David having tried Gods manifold mercies diuerse times, ga-
thereth assurance that God will continue his goodnesse for euer.

The Lord is onelie my support, and hee
that doth mee feed: How can I then lacke
anie thing, whereof I stand in neede?

2 He

- 2 He doth me fold in coates most safe,
the tender grasse fast by:
And after driueth mee to the streames,
which runne most plesantlie.
- 3 And when I feele my self neere lost,
then doth he me home take:
Conducting mee in his right pathes
euen for his owne Names sake.
- 4 And though I were euen at deaths dore,
yet would I feir none ill:
For by thy rodde and shepheards crooke,
I am comforted fill.
- 5 Thou hast my Table richlie dekt,
in despyte of my foe:
Thou hast mine head with Baulme refresht,
my Cuppe doth ouerflow.
And finallie while breath doth last,
thy grace shall me defend:
And in the house of God will I
my life for euer spend,

The Conclusion, as efter the first Psalme.

A prayer vpon the xxiii. Psalme.

ETernall and everlasting Father, fountaine of all
felicitie: we render thee prayes and thanks for
that thou has declarit vnto vs our Pastour & defender

E iij

quba

quha sall delyuer vs from the pouer of our aduersaries. Grant vnto vs, that we cast and away all fei and terrour of deith, may embrace and confesse the trueth, quhilk it hes pleist the to reueill to vs by thy son our Lord and soueraigne Maister, Christ Iesus. So be it.

PSALME XXIIII. I.C.

¶ The grace of God being now vttered in the temple, more glorious then before in the Tabernacle, David with exclamation setteth forth the honour thereof, mouing the consideration of the eternal mansions prepared in heauen, whereof this was a figure.

Sing this as the 15. Psalme.

TO God the earth doth appertain,
with all things great and small:
The world also is his demaine
with the indwellers all.

2 For he hath founded it full fast:
about the salt sea strand:

And stablished it to abyde and last,
and on the floodes to stand.

3 Now who is he that shall go vp,
into Gods holie hill:

And in his holie place also
who shall continew still?

4 The man whose hands no wrong hath
whose heart is pure & neat: (wrought,
Whose minde for vanitie not sought,

nor

nor sworne hath with deceit.

5 He that is such the Lord will send
his blessings him vpon:

And righteousness vnto him lend
shall God his Salvatioun.

6 This is the stock and offerings eke,
of those which search for thee:

Of them ô Lord that thy face seeke,
who trew Israelites be.

7 Exalt your heades ye gates on hie,
Ye doores that last for ay,
Be lift: so the King of glorie,
shall through you make his way.

8 Who is this King so glorious?
the strong and mightie Lord:

Euen he that is victorious
in battels tried by sword.

9 Exalt your heades ye gates on hie,
ye doores that lastis for ay:
Be lift: so the King of glorie,
shall through you make his way.

10 Who is this glorious King I say?
the Lord of Hostes most hie:

Euen he is King, and shalbe ay
of euerlasting glorie.

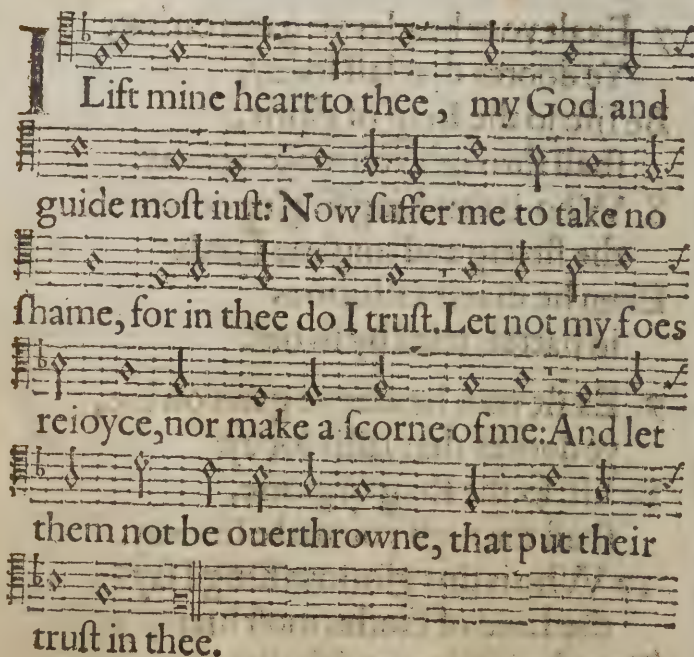
The Conclusion as after the first Psalm.

A prayer vpon the xxv. psalme.

O God, Lord and Reuler of the haill vvarld, it vvil
pleis the of thy gude grace, to dwell amongis vs,
and make vs participant of all thy cœlestriall blessingis
that vve being strentthenit be thy pover, may obtame
victorie over all our enemies, in the name of thy Sonne
Iesus Christ. So be it.

PSALME XXV. Tho. Stern.

¶ Dauid grieved at his sinnes, and malicious enemies, feruently
praeth for forgiuenesse, especiallie of such sinnes as he committed
in his youth.



Lift mine heart to thee, my God and
guide most iust: Now suffer me to take no
shame, for in thee do I trust. Let not my foes
reioyce, nor make a scorne of me: And let
them not be ouerthrowne, that put their
trust in thee.

Bot shame shall them befall,

quhilk

quhilk harme them wrongfullie:

Thairfor thy pathes and thy right waies,
vnto me Lord descry:

4 Direct mee in thy treuth,
and teach mee I thee pray:

Thou art my God and Saviour,
on thee I wait alway.

5 Thy mercies manifolde,
I pray thee (Lord) remember:

Ane eke thy pitie plentifull,
for they haue bene for euer.

6 Remember not the faultes,
and frailties of my youth:

Remember not how ignorant,
I haue bene of thy treuth.

Nor after my deserts,
let me thy mercies finde:

But of thine owne benignitie,
Lord, haue mee in thy minde.

7 His mercie is full sweet,
his treuth a perfite guide:

Thetefore the Lord will sinners teach,
and such as go aside.

8 The humble he will teach,
his precepts for to keepe:

He will direct in all his waies,
the lowlie and the meeke.

9 For all the waies of God,
are treuth and mercie both:

To them that keep his Testament,
the witnes of his troth.

10 Now for thy holie name,
O Lord I thee intreat,

To grant me pardon for my sinne,
for it is wondrous great.

11 VVho so doth feare the Lord,
the Lord doth him direct,

To lead his life in such a way,
as he doth best accept.

12 His soule shall euermore,
in goodnes dwell and stand:

His seede and his posteritie,
inherit shall the land.

13 All those that feare the Lord,
know his secrete intent:

And vnto them he doth declare
his will and Testament.

14 Mine eies and eke mine heart,
to him I will aduance:

That plukt my feet out of the snare,

of sinne and ignorance.

15 With mercie mee beholde,
to thee I make my mone,
For I am poore and desolate,
and comfortles alone.

16 The troubles of mine heart
are multiplied in deed:
Bring mee out of this miserie,
necessitie and neede.

17 Behold my pouertie,
mine anguish, and my paine:
Remit my sinne and my offence,
and make me cleane againe.

18 O Lord, behold my foes,
how they do still increase:
Persewing mee with deadlie hate,
that faine would liue in peace.

19 Preserue and keep my soule,
and eke deliuer mee:
And let me not be ouerthrawne,
because I trust in thee.

20 Let my simple purenes,
me from mine enemies shend:
Because I look as ane of thine.
that thou shuldst me defend.

21 De-

21 Delyuer Lord thy folke.
and send them some releif:
(I meane thy chosen Israell)
from all their paine and grief.

The Conclusion, or Gloria Patri.

O Lord the strength and rock,
of all that traist in thee:
Saif and defend thy chosen flock,
from all calamitie.
Gloir to the Father be
the Sonne and halie Gaist:
As it hes bene continuallie,
is now, and euer shall last.

A prayer vpon the xxv. psalme.

GOOD and gracious God, that desyres nathing
bot the helth and saluatioun of them that traist in
thee: Extend thy goodnesse and infinite mercies vpon
vs thy pure seruandis, and put away all our iniquities
yat we be and gouernit be thy halie Spreit, may we walk
vprightlie in thy halie Commandements, without
anie wavering: that in the end, we may enioy the
blisse obtenit to us, by thy Sonne, Christ Iesus.

PSALME XXVI. I. H.

¶ David oppressit be his enemies, fleist to God his righteous iudge
protestis his faith and innocencie: and thairfore desires to be deliue-
rit from his troubles, and to obtiein grace, that he may glorifie his God

Lord

Lord be my Iudge, for so my way is vp-
right, iust and plaine: In God my trust hath
bene for ay, who shal me stil sustaine. Proue
me, o Lord, trie thou my reines, my heart
examine eke, Sith in my sight thy grace
remaines, thy truth I sue and seeke.

I had no will to hant or vse,
with men whose workes are vaine:
the companie I did refuse,
of the deceatfull traine.
I much abhorde the wicked sort,
their deedes did I refuse:
to them would I not once resort
quhilk hurtfull things deuys.

My hands I washe and do proceed,
in workes that are vp-right:

Then

Then to thine Altar I make speed,
to offer there in sight.

7 That I may speak and preach the praise
that doth belong to thee:

And so declare how wondrous waies,
thou hast bene good to me.

8 Lord, thy house I loue most deare,
to mee it doth excell,

I haue delight and would be neare,
whereas thy grace doth dwell.

9 Oh, gather not my soule with them
to sinne that bend their will:

Nor yet my lyfe amongst those men,
that thirst much blude to spill.

10 Whose hands are stuffed full
of fraude, deceat, and guile:

And their right hand for brybes doth pull,
and pluck with wench and wyle.

11 But I in righteousnesse intend
my time and daies to serue:

Haue mercie (Lord) and me defend,
so that I do not swerue.

12 My fute is stayed gainst all assaies,
it standeth well and right:

Therefore O God thee will I praise,
in all the peoples sight.

The Conclusion, as after the first Psalm.

A prayer vpon the xxvi. psalme.

Lord, our righteous Iudge, sen it hes plesit thee to
chuse vs for thy auvin people, and to separate us
in the companie of the virgodlie: delyuer us frō their
lummies and oppressiōs: and grant that wee conti-
allie abyda in thy Kirk, and liuand in all puritie
d vprightnesse, may euer magnifie thy halie name,
thy halie congregations, through Iesus Christ thy
one, our Saviour. So be it.

PSALME XXVII. W. K.

David oppressit be his enemies fleis to God, protesting his Faith
innocency, desirand to be deliuerit fra his troublis.

He Lord my light and health will be,
For what then should I be dismaide? My
trength and life also is he, Of whome then
should I be affraied? When that my foes
(men vile & vaine) Approched neere my
flesh to eat, They stumbled in the self sa ne
traine, quhilk they for me laid by deccat,

- 3 Against me thogh there pitcht an hoste
Mine hart from feare yet farre it is:
Thogh warres be raist with great boast
Yet will I surelie traist in this.
- 4 One thing I haue the Lord besought,
That I may in his house still dwell,
To see his bewtie passing thought,
His Temple eke quhilk doth excell.
- 5 For in the time of troubles great,
His Tabernacle shall mee hyde:
His secrete Tentes shall be my seat,
And on a rock I shall abyde.
- 6 And now mine head lift vp will he
Aboue my foes which work sic fraude:
With Sacrifice and offering free
Within his tentes I will him laude.
- 7 My voice, ô Lord, let it take place,
With mercie heare mee when I cry:
- 8 When thou didst say, seek ze my face,
With full consent, lo here, quod I.
- 9 Hyde not therefore thy face me fro,
Nor in thy wraith thy seruant spill.
Thou hast mee helpt: then leaue not so,
O god of health, heip thou mee still.
- 10 Although my parents me forsake,

The Lord yet will me raise and stay:
 My foes set snares me in to take,
 But, Lord, lead me in the right way.
 Vnto mine aduersaries lust,
 Lord, giue me not in anie wise:
 For witnes fals, with wordes vniust
 They seeke against mee to deuyse.

xx I should waxe faint and sore dismaide,
 But that I did beleeue to see:
 Gods goodnes in that land displayed,
 Whereas his faithfull seruants be.
 Hope in the Lord, and be thou strong,
 He comfort will thine hart in deede:
 Traist in the Lord, and think not long,
 For he will surelie come with speed.

The Conclufioun.

*All pepill on the eirth reioyce
 In God of maist misericorde:
 With inward mynde, and outward voice,
 Let vs giue laude vnto the Lord.
 To God be gloir interminabill,
 And his Sonne Christ bairn God and man,
 And halie Gaist inseparabill,
 As vvas ay sent the vvarld began.*

A Prayer vpon the xxvij Psalme.

Father of licht, and fountain of all goodnes, be helpfull vnto vs in tyme of our afflictionn: & quhen we are in greateſt danger, wwithdrawv not thy ſelfe back from vs: zea, quhat ſumeuiv thing fall vnto vs, ſtreen then our hartis, that we may haue ane continuall eſperance of all the good things, that thou haſt promeiſt to vs, through Ieſus Chriſt our Lord. So be it.

PSALME XXVIII. T. Stern.

¶ Being in feir and penſueneſt to ſee God diſhonorit be wickit me he crieth for vengeance againſt them: and being aſſured that GOD hath heard him, he commendeth al the faithfull to his tuition.

Thou art, o Lord, my ſtrength and
ſtay, the ſuccour quhilk I craue: Neglect me
not leſt I be lyke, to the quhilk go to graue.
The voice of thy ſuppliant heare, that vnto
thee doth crie: When I liſt vp my handes
vnto thine holic Arke moſt hie.

- 3 Repute mee not among the sorte
of wicked and peruert:
That speake right fair vnto their freinds,
and think full ill in heart.
- 4 According to their handie worke,
as they deserue in deede:
And after their inventions,
let them receaue their meede.
- 5 For they regarde nothing Gods works,
his Law, nor yet his lore:
Therefore will he them and their seede,
destroy for euermore.
- 6 To rander thanks vnto the Lord,
how great a cause haue I:
My voice, my praier, and my complaint,
that heard so willingly.
- 7 He is my shield and fortitude,
my buckler in distres:
Mine hope, mine help, mine harts relief,
my song shall him confesse.
- 8 He is our strength and our defence
our enemies to resist:
The health, and the Salvatioun,
of his elect by CHRIST.
- 9 Thy people and thine heritage,

Lord, blesse, guide, and preserve:
 Increas them Lord, and rewele thair hartis,
 that they may neuer swerue.

Gloir to the Father, &c. as efter the first Psalme.

A Prayer vpon the xxvii Psalme.

O God full of all consolation, that luisis equitie, and detestis all hypocrisie and iniquitie: destroy the enterpryses of all them that seikis our destructiō. Be thou the strenth & buckler of althē that traistis in the, that in all spiritualliey, vve may sing praises to the further setting of thy glorie, through Christ our Lord. So be it

PSALME XXIX. T. Stern.

¶ Dauid exhorteth Princes (who for the most part think there is no God) at the least to feare him for the thunder and tempests, for feare where co' all creatures tremble. And albeis it threatneth sinners, yet it moueth his to praiſe his name.

GIVE to the Lord ye Potentates, ye
 rulers of the world, Giue ye al praise honor
 and strength, vnto the living Lord: Giue
 glorie to his halie name, and honour him
 alone:

alone: Worship him in his Maiestie, within
his holie throne.

3 His voice doth rewle the waters all,
euen as himself doth please:

He doth prepare the thunder clappes,
and gouerneth all the seas.

The voice of God is of great force,
and wondrous excellent:

It is most mightie in effect,
and much magnificent.

The voice of God doth rent and break
the Cedar trees so long:

He Cedar trees of LIBANVS,
which are most high and strong.

And maketh them leape lyke as a calfe,
or els the Vnicorne:

Not onelie trees, but mountaines great,
whereon the trees are borne.

His voice deuydeth flames of fyre,
and shaketh the wildernesse.

It maketh the desert quake for feare,
that called is CADES.

9 It maketh the Hyndes for feare to calue,
and maketh the couert plaine:
Then in his Temple euerie man
his glorie doth proclaime.

10 The Lord was set aboue the floods,
rewling the raging sea:
So shall he reigne as Lord and King
for euer and for ay.

11 The Lord will giue his people power
in vertue to encrease:

The Lord will blisse his chosen flock,
with euerlasting peace.

The Conclusion, as efter the first Psalme.

A prayer vpon the xxix. Psalme.

M Ichtie Lord, to vvhome all glorie & honour dois
instlie appertaine, sen it hes plesit the to cause vs
vnderstand thy vwill be thy halie vvord. Grant lyke-
vyse, that vve may receaue the same vvith all reue-
rence, and that vve may haue ane feeling of the force
and strenth thairof, that thairby vve may be reformat
in all halines of lyfe, that in the end vve may enioy the
heritage promisit to all them, that are adopted in thy
veilbelouit Sonne Christ Iesus. So be it.

P S A L M E XXX. I. H.

¶ David geis praise to God, desirand all faithfull to do the lyke, &
to acknowledge by his example, that he is mair sweet than rigorous to
his awin, then returnis to his praiser, promissand to sing the praises of
God forever.

ALL laude and praise with heart and
 voice, ô Lord, I giue to thee, quhilk didst not
 make my foes reioyce, bot hast exalted me.
 O Lord my God to thee I cride, in all my
 paine and grief: Thou gauest an eare and
 didst prouyde, to ease mee with relief.

Of thy good will thou hast cald back
 my soule from hell to saue:
 Thou didst reuiue when strength did lack,
 and keptst mee from the graue.
 Sing praise ye saints that proue and see
 the goodnes of the Lord:
 In memorie of his Maiestie,
 reioice with one accord.

For why? his anger but a space
 doth last, and flake againe:

Bot in his fauour and his grace,
alwaies doth lyfe remaine.

Thogh gripes of grief and pangs full fore
shall lodge with mee all night:
The Lord to ioy shall vs restore,
before the day be light.

6 When I enioyed the world at will,
thus would I boast and say:
Tush, I am sure to feele none ill,
this wealth shall not decay.

7 For thou ô Lord, of thy gude grace,
hadst sent me strength and aide:
Bot when thou turnedst away thy face,
my mind was fore dismaid.

8 Wherefore againe yet did I cry,
to thee, ô Lord of might:
My God with plaints I did apply,
and prayd both day and night.

9 What gaine is in my blude, said I,
if death destroy my daies?
Doth dust declare thy Maiestie,
or yet thy truth doth praise?

10 Wherefore my God some pitie take,
O Lord I the desire:
Do not this simple soule forsake,

of help I thee requyre.

11 Then didst thou turne my grief and wo
vnto a cheerefull voice:

The murning weed thou tokest me fro,
and madest mee to reioyce.

12 Wherefore my soule vncessantlie,
shall sing vnto thee praise:

My Lord, my God, to thee will I
giue laud and thanks alwaies.

The Conclusion, as after the first Psalme.

A Prayer vpon the xxx Psalme.

O God, Delyuerer of all them that callis vpon thee,
in thair aduersitie, delyuer vs from the malice of
our enemies: and suffer nocht that in tyme of prosperity
we abuse thy benefits, but that we may giue our
selues to the magnifying and praising of thy haly name
through Iesus Christ. So be it.

PSALME XXXI. I. H.

¶ Dauid deliuered from great danger, sheweth first, what medita-
tions he had by the power of Faith, when death was before his eyes,
and how the fauour of God alwaies is readie to those that feare him,
and exhorteth the Faithfull to trust in God, because he preserveth
them.

Sing this as the 18. Psalme..

O Lord I put my trust in thee,
let nothing work me shame:

As

As thou are iust deliuer mee,
and set me quyte from blame.

2 Heare me, o Lord, and that anone:
to help mee make good speed:

Be thou my Rock, and house of stone,
my fence in time of neede.

3 For why as stones thy strength is tride,
thou art my Fort and towre:

For thy names sake, be thou my guide,
and lead mee in thy power.

4 Pluk furth my feet, and break the snare
which they for mee haue laid:

Thou art my strength, and all my care,
is in thy might and aide.

5 Into thy handes Lord I commit,
my Spirite which is thy dew:

For why, thou hast redeemed it,
O Lord, thou God most true.

6 I hate such folkes, as will not part,
from things to be abhord:

When they on trifles set their hart,
my trust is in the Lord.

7 For I will in thy mercie ioy,
I see it doth excell:

Thou seest when oght would me annoy,

and

and knowest my soule full well.

8 Thou hast not left mee in their hand,
that would mee ouercharge:

But thou hast set mee out of band,
to walke abroad at large.

9 Great grief, O Lord, doth me assaile,
some pitie on mee take:

Mine eies wax dim, my might doth faile
my womb for wo doth ake.

10 My life is worne with grief and paine,
my yeares are gone and past:

My strength is gone and through disdain
my bones corrupt and waste.

11 Among my foes I am a scorne,
my friends are all dismayd:

My Neighbours and my kinsmen borne,
to see mee are affraid.

12 As men once dead are out of minde,
so am I now forgot:

As small effect in me they finde,
as in a broken pot.

13 I heard the bragges of all the rout,
their threatens my mind did fray:

How they conspird and went about,
to take my life away.

- 14 But (Lord) I trust in thee for aid,
not to be ouertrod:
For I confesse and still haue said,
thou art my Lord and God.
- 15 The length of all my life and age,
O Lord, is in thy hand:
Defend mee from the wraithfull rage,
of them that mee withstand.
- 16 To me thy seruant, Lord, expresse,
and shew thy ioyfull face:
And saue me, Lord, for thy goodnesse,
thy mercie and thy grace.
- 17 Lord, let me not be put to blame,
for that on thee I call:
But let the wicked beare their shame,
and in the graue to fall.
- 18 O Lord make dum their lips outright,
which are addickt to lies:
And cruellie with pryde and spyte.
against the iust deuise.
- 19 Oh, how great good hast thou in store
laid vp, and done for them:
That feare and trust in thee, before
the Sonnes of mortall men.
- 20 Thy presence doth them fence & guide
from

from all proud bragges and wrongs:
Within thy place thou doest them hyde,
from all the strife of tongues.

1 Thankes to the Lord that hath declarede,
on mee his grace so farre:

2 He to defend with watch and warde,
as in a towne of warre.

3 Though in my haste and grief said I,
lo, see, I am reiect:

4 Yet Lord, on thee when I did cry,
my plaint thou didst accept.

5 Ye Saintes, loue ye the Lord, I say,
the faithfull he doth guide:

6 And to the proud he will repay,
according to their pryde.

7 Be strong and God shall stay your harr:
be bolde and haue a lust:

8 For sure the Lord will take your part,
sith ye on him do trust.

The Conclusion, as efter the first Psalme.

A prayer vpon the xxxi. Psalme.

1 O Ternall God. that knowis our vvaiknesse and in-
firmities, shew thy self our protectour and defen-
ser, and destroy the Counsels of all them that deuise
mischiefe aganis vs thy pure seruands: and gif vnto
thay gude giftis, quhilk thou hes promisit to reserue

*to all them that feiris and vvorships the, through Ie-
sus Christ thy Sonne. So be it.*

PSALME XXXII. T. Stern.

¶ Dauid punished with greuous sicknes for his finnes, counteth
them happie, to whome God doth not impute their transgressions: &
after he had confessed his finnes, and obtained pardon, he exhorteth
the wicked men to liue godlie, and the good to reioice.

Sing this as the 29. Psalme..

THe man is blest, whose wickednes,
the Lord hath clene remitted:
And he whose sinne and wretchednes
is hid and also couered.

2 And blest is he to whome the Lord
imputeth not his sinne:

Which in his heart hath hid no guile,
nor fraud is found therein.

3 For whiles that I kept close my sinne,
my silence and constraint:

My bones did weare and waste away,
with dailie mone and plaint.

4 For night and day thy hand on me,
so greuous was and sinert:

That all my blude and humors moist,
to drynes did conuert.

5 I did therefore confesse my fault,

and

and all my sinnes discover:
When thou O Lord didst mee forgie
and all my sinnes passe ouer.
The humble man shall pray therefore
and seek thee in dew time:
so that the floods of waters great,
shall haue no power on him.

When trouble and aduersitie,
doe compas me about,
thou art my refuge and my ioy,
and thou doest rid mee out.
Come hither, and I shall thee teach,
how thou shalt walke aright:
and will thee guide as I my self
haue learnd by proof and sight.

Be not so rude and ignorant
as is the Horse and Mule:
whose mouth without a raine or bit
from harme thou canst not rule.

The wicked man shall manifold
sorrowes and grief sustaine:
vnto him that trusteth in God,
his goodnes shall remaine.

Be merie therefore in the Lord,
ye iust lift vp your voice:

And

And ye of pure and perfite hart,
be glade and eke reioice.

The Conclusion, as efter the first Psalme.

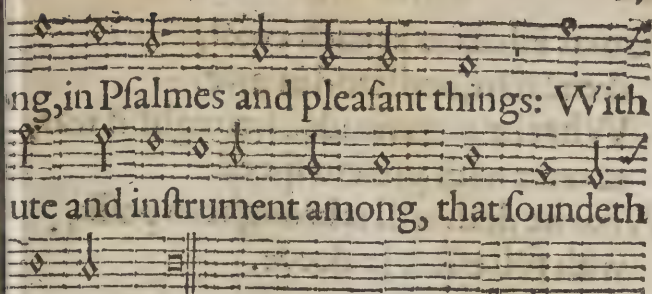
A prayer vpon the xxxij. Psalme.

Mercifull Father, that desiris not the deith, but rather the lyfe and amendement of the sinner: Extend thy grace, mercie and goodnesse vpon vs, and burye all our iniquities: that being gardit vwith thy graces, vve may reioyce in thee: liuand in all vprightnes as vve are instructit be thy Sonne, Iesus Christ. So be it.

PSALME XXXIII. T. Stern.

He exhorteth all gude men to praise God for creating and gouerning all things, for his faithfull promites, for scattering the counsell of the wicked, teaching that no creature preserueth any man, but onlie his mercie.

YE righteous in the Lord reioice: it
is a seemlie sight, That vpright men with
thankfull voice, should praise the God of
might. Praise ye the Lord with harpe and
song



ng, in Psalmes and pleasant things: With
ute and instrument among, that soundeth
ith ten strings.

Sing to the Lord, a song most new,
with courage giue him praise:
For why? his word is euer trew,
his workes, and all his waies.
To iudgement, equitie and right,
he hath a great good will:
and with his giftes he doth delight
the earth throughout to fill.

For by the word of God alone,
the heauens all were wrought:
their Hostes and powers euerichone
his breath to passe hath brought.
The waters great gathered hath he,
on heapes within the shore:
and hid them in the depth to be
as in a house of store.

All men on earth both least and most,
feare God and keep his Law.

G

Ye

Ye that inhabite in each coast,
dread him, and stand in awe.

9 What he commanded wrought it was,
at once with present speed:

What he doth will is brought to passe,
with full effect in deede.

10 The Counsels of the Nations rude,
the Lord doth driue to nought:

He doth defeat the multitude,
of their deuycce and thought.

11 But his decrees continue still,
they neuer flake nor swage:

The motions of his minde and will,
take place in euerie age.

12 And blest are they to whome the Lord
as God, and guide, is knowne:

Whome he doth choose of meere accorde,
to take them as his owne.

13 The Lord from heauen casteth his sight,
on men mortall by birth:

14 Considering from his seat of might
the dwellers on the earth.

15 The Lord I say, whose hand hath wrought
mans heart, and doth it frame:

For he also doth know the thought

and

and working of the same.

6 A King that trusteth in his Hoste,
shall not preuaile at length:

The man that of his might doth boast,
shall fall for all his strench.

7 The troupes of Horsemen eke shall faile,
their sturdie Steedes shall sterue:

The strength of horse shall not preuaile,
the Ryder to preserue.

8 But lo, the eies of God intend,
and watch to aide the iust:

Vith such as feare him to offend,
and on his goodnesse trust.

9 That he of death and all distresse,
may fet their soules from dreede:

And if that derth the land oppresse,
in honger them to feede.

10 Wherefore our soule doth still depend,
on God our strench and stay:

He is the shield vs to defend,
and driue all dartes away.

Our soule in God hath ioy and game,
reioicing in his might:

For why? in his most holie name,
we hope, and much delight:

22 Therefore let thy goodnes, O Lord
still present with vs be:
As we alwaies with one accord,
do onelie trust in thee.

The Conclusion, as after the first Psalm.

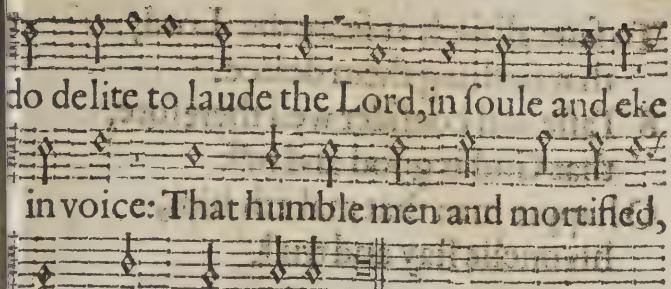
A prayer vpon the xxxiii. psalme.

O Eternall God, grant vnto vs, that thy haly name
may alwayes be magnified amangis the middis
of vs: and that thy mightie and halie vword may sa be
imprinted in our hartis, that vve enterpryse nothing a-
gainst thy godlie vvill: to the intent that vve continu-
allie depend on thy gude Providence: and be replenishit
vvith that ioy, that shall vphald our hope of al thay gud
thingis, that thou hes promiseist to vs through Iesus
Christ. So be it.

PSALME XXXIIII. T. S.

¶ David having escaped Achis, 1. Sam. 22. praiseth God for his de-
liuerance, giuing others example to trust in God, who defendeth the
godlie with his angels, and destroiethe the wicked in their sinne.

I Will giue laude and honour both, vnto
the Lord alwaies: And eke my mouth for
euermore shall speak vnto his praise, I
do



do delite to laude the Lord, in soule and eke
in voice: That humble men and mortified,
may heare and so reioice.

Therefore see that ye magnifie,
with me the living Lord:
And let vs now exalt his Name
together with one accord.
For I my self besought the Lord,
he answered mee againe:
And me deliuered incontinent,
from all my feir and paine.

Who so they be that him behold,
shall see his light most cleare.
Their countenance shall not be dasht,
they neede it not to feare.
This sillie wretch for some relief,
vnto the Lord did call:
Who did him heare without delay,
and ridde him out of thrall.
The Angell of the Lord doth pitch
his tents in euerie place,

To saue all such as feare the Lord,
that nothing them deface.

8 Taste and consider well therefore,
that God is good and iust:

O happie man that maketh him,
his onelie stay and trust.

9 Feare ye the Lord, his holie ones,
aboue all eirthlie thing:

For they that feare the living Lord,
are sure to want nothing.

10 The Lyons shall be hongerbit,
and pynd with famine much:

Bot as for such as feare the Lord,
no lack shall be to such.

11 Come neire therfore my Children deare
and to my word giue eare:

I shall you teach the perfite way,
how you the Lord should feare.

12 Who is that man that would liue long,
and lead a blessed life?

13 Se thou refraine thy tounge and lippes,
from all deceit and strife.

14 Turne back thy face from doing ill,
and do the godlie deed:

Inquyre for peace and quyetnes,

and

and follow it with speed.

5 For why, the eies of God aboue,
vpon the iust are bent:

His eares likewise do heare the plaint,
of the pure innocent,

6 But he doth frowne and bend his browes
vpon the wicked traine:

And cutteth away the memorie,
that should of them remaine.

7 But when the iust do call and cry,
the Lord doth heare them so:

That out of paine and miserie,
furthwith he lets them go.

8 The Lord is kynd, and straight at hand,
to such as be contrite:

He saueth also the sorrowfull,
the meeke, and pure in Spirite.

9 Full manie be the miseries,
that Righteous men do suffer:

But out of all aduersities,
the Lord doth them deliuer.

10 The Lord doth so preserue and keep,
his wearie bones alway:

That not so much as one of them
doth perish or decay.

21 The sinne shall slay the wicked man,
which he him self hath wrought:
And such as hate the righteous man,
shall sone be brought to nought.

22 But they that serue the living Lord,
the Lord doth saue them sound:
And who that put their trust in him,
no thing shall them confound.

The Conclusion as efter the first Psalme.

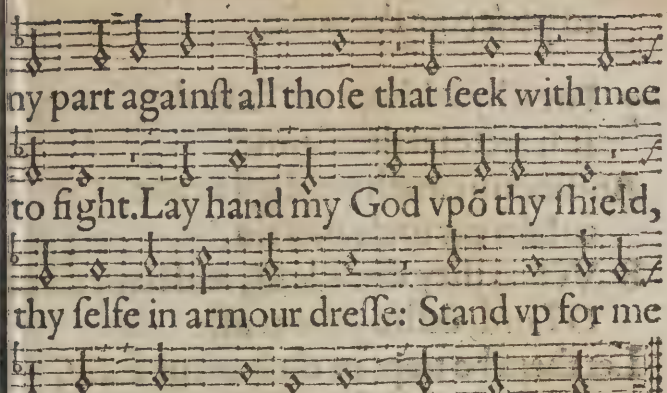
A Prayer vpon the xxxiiii Psalme.

Celestiall Father, that makis all creatures, & the verie Angels themselves, for the wealth of thine, let vs haue a feeling of thy mercie and goodnes that we giue and our selfis to all gude vvarke, may leapeably with our brethren: that in the end we may be found halie and irrepronabill before the great iudge Iesus Christ our Saviour, So be it.

P'SALME XXXV I.H.

¶ Sauls flatterers persecuted Dauid, who praierh for reuenge, that his innocencie may be declared, and that such as take his part may reioice: for quhilk he promittis to magnifie Gods name all the daies of his life.

Lord plead my cause against my foes,
confound their force and might, Fight on my



my part against all those that seek with mee
to fight. Lay hand my God vpon thy shield,
thy selfe in armour dresse: Stand vp for me
and fight the field, to help me from distresse.

Bring forth the speare, and stop the way,
mine enemies to withstand:
Then Lord vnto my soule thus say,
I am thy help at hand.
Confound them with rebuke and shame
that seeke my soule to spill:
Let them turne back, and flee with shame,
that think to work mee ill.

Let them be scattered all abroad,
as chaffe let them be tost.
And by the Angell of our God,
disperst, destroyed, and losse.
Let all their waies be void of light,
and slipperie like to fall:
And send thine Angell with thy might,

to persecute them all.

7 For why without my fault they haue,
in secrete set their girne:

And for no caus haue digd a caue,
to take my soule therein.

8 When they think least, and haue no care
O Lord, destroy them all:

Let them be trapt in their owne snare,
and in their mischief fall.

9 Then shall my soule, my heart & voice,
in God haue ioy and wealth:

That in the Lord I may reioice,
and in his saving health.

10 And then my bones shall speak and say,
my partes shall all agree:

O Lord, though they do seeme full gay,
what man is like to the?

That doest defend the weake from them,
that are both stout and strong:

And ridde the pure from wicked men,
that spoile and do them wrong.

11 Against me cruell men did ryse,
to witnes things vnttrue:

And to accuse mee did deuise

of that I neuer knew.

And where to them I beare goodwill,
they quyte mee with disdain:
or their intent was how to spill,
and bring my soule to paine.

Yea, I when they were sick, took thought
and clad my self in sack:

With fasting I my self low brought,
to pray I was not slack.

As to my friend and brother deare,
I did my self behaue:

and as one making wofull cheare,
about his Motheris graue.

But in my troubles they did ioy,
and gather on a rout:

Yea, abiect slaues at mee did roye,
with mocks and checks full stout.

The bellie Gods and flattering traine,
at feastes did me deride:

they gnasht their teeth with great disdain
and wryde their mouth aside.

Lord, when wilt thou amend this geare?
why doest thou stay and pause?

Oh, ridde my soule, repleat with feare
out of the Lyons claws.

- 18 So then will I giue thanks to the,
before thy Kirk alwaies:
And where in prease the people be,
there will I shew thy praise.
- 19 Let not my foes preuaile on me,
which hate mee for no fault:
Nor yet to winke or turne their eie,
that causelesse me assault.
- 20 Of peace no word they think or say,
their talke is all vntrew:
They still consult and would betray
all those that peace enfew.
- 21 With open mouth they runne at mee,
they gape, they laugh, they fire:
Well, well, say they, our eye doth see
the thing that wee desire.
- 22 But lord thou seest, what waies they take
cease not this geare to mend:
Be not farre of nor mee forsake,
as men that faile their friend.
- 23 Awake, arise, and stirre abroad,
defend mee in my right:
Reuenge my cause, my Lord, my God,
and aide mee with thy might.
- 24 According to thy rightcousnesse,

my Lord God set mee free:
and let not them their pride expresse,
nor triumph ouer mee.
Let not their hartes reioice and cry,
there, there, this geare goeth trim,
or giue them cause to say on hie,
we haue our will of him.

Confound them with rebuke & shame,
that ioy when I do mourne:
and pay them home with spyte and blame,
that bragge at mee with scorne.
Let them be glade and eke reioice
which loue mine vpright way:
and they all times with heart and voice,
shall praise the Lord, and say,

Great is the Lord, and doth excell,
for why he doth delight:
to see his seruands prosper well,
that is his pleasant sight.
Wherefore my tounge I will apply
thy righteousness to praise:
unto the Lord my God will I
sing laudes and thanks alwaies.

The Conclusion, as after the first Psalme.

A Prayer vpon the xxxv Psalme.

Lord God, that knowis the power of them th
 liftis themseluis aganis vs, defend and assist o
 cause, to the intent, that the proud meschantes bl
 spheme not thy maist halie name: as thocht thou w
 nocht michtie aneuch, to delyuer vs from their violē
 And grant that we abydand vwith the in all treu
 and faithfulnessse, may rander to the perpetuall prais
 through Iesus Christ our Saviour, So be it.

PSALME XXXVI. W. K.

¶ David vexed by the wicked, complaineth of their malice: b
 considering Gods great mercie to all creatures, specially towards h
 children, by faith therof he is confirmed & assured of his delyuerac

T He wicked deedes of the ill man, Vnto
 mine heart do witnes plaine, That feare o
 God in him is none: Though he him selfe
 would flatter faine: His wickednesse is
 iudgd and knowen.

His mouth is bent to vyle deceit,
With ignorance he is repleat,
And to do good he hath no will:
In bed he doth for mischief wait,
Full bent to seek the way most ill.

Thy mercies, Lord, to heauen reach,
Thy faithfulness the cloudes do preach.
Thy Righteousnes as Mountaines huge,
Thy iudgements depe, no tounge cātech,
To man and beast thou art refuge.

O God how great thy mercies be,
The sonnes of men do trust in thee:
With the they shal be fullie fed:
And thou wilt giue them drink full free,
Of pleasant Riuers largelie spred.

The Well of life is thine by right,
Thy brightnesse doth giue vs our light,
Thy fauour Lord, to such extend,
As knowledge thee with hart vpriht:
Thy righteousness to such men send.

Let not the proud, O Lord, preuaile,
Nor vain mens power make me to quail,
But lo, they faile in their deuys:
They mischief work with tuith and naile
And

And fall, but can by no meanes rise.

The Conclusioun.

Gloir be to GOD allanerlie,
And to his Sonne eternall:
And to the halie Paraclete,
Three persons in one Deitie,
In World of Worldis infinite.

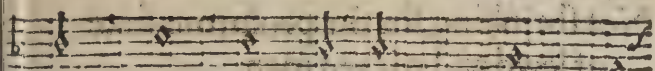
A Prayer vpon the xxxvi. Psalme.

O Righteous Father, quhome the vvarld know
not, imprent thy feir in our heartis: that we
chase away all vvickeitnesse and iniquitie from
Prepare our hartis to all gude vvarkis, that we depe
dand on thy Prouidence, and liand vnder the shadd
of thy vvings, may be replenishit vvith the aboundan
of thy blessings: promisit and preparit for all the quho
thou hes geuin to Iesus Christ thy Sonne. So be it.

PSALME XXXVII. W. Whittinghame

¶ Because the godlie should nothing wonder to see wicked men
prosper, Dauid sheweth that all things shall be granted euen w
hearts desire, to them that loue and feare God: but the wicked al
they flourish for a time, shall at lenth perish.

G Rudge not to see the wicked men, in
wealth to flourish still: Nor yet enuie such a
to ill, haue bent and set their will. For as
green



greene grasse and flourishing hearbes, are
 ut and wither away: So shal their great pro
 peritie, sone passe, fade, and decay.

Trust thou therefore in God alone,
 to do well giue thy minde:
 So shalt thou haue the land as thine,
 and there sure fude shalt finde.
 In God set all thy hearts delyte,
 and look what thou wouldst haue,
 Or els canst wishe in all the worlde,
 thou needest it not to craue.

Cast both thy self and thine affaires
 on God with perfite trust:
 And thou shalt see with pacience,
 the effect both sure and iust.
 Thy perfite life and godlie name,
 he will cleare as the light:
 So that the Sunne, euen at noone daies,
 shall not shine half so bright.

Be still therefore, and stedfastlie,
 on God see thou wait then:

H

Not

Not shrinking for the prosprous state
of lewd and wicked men.

8 Shake of despyte, enuie, and hate,
at least in anie wise:

Their wicked steps auoide and fle,
and follow not their guile.

9 For euerie wicked man will God
destroy both more and lesse:
But such as trust in him are sure
the land for to possesse.

10 Watch but a while, and thou shalt see,
no more the wicked traine:

No, not so much as house or place,
where once he did remaine.

11 But mercifull and humble men,
enioy shall sea and land:

In rest and peace they shall reioice,
for nought shall them withstand.

12 The leud men and malitious,
against the iust conspyre:

They gnash their teeth at him as men,
which do his bane desire.

13 But while that leud men thus do think,
the Lord laughth them to scorne:

For why, he seeth their terme approach,

when

when they shall sigh and mone.

4 The wicked haue their sword out drawn,
their bowe ke haue they bent,
to ouerthrow and kill the pure,
as they the right way went.

5 But the same swords shall pearce their
quihill was to kill the iust: (heart,
ikewise the bow shall break to shiuers,
wherein they put their trust.

6 Doubtles the iust mans pure estate,
is better a great deale more:
then all these leud and worldlie mens,
rich pompe and heaped store.

7 For be their power neuer so strong,
God will it ouerthrow:
Where contrarie he doth preferue
the humble men and low.

8 He seeth by his great Providence
the good mens trade and way:
and will giue them inherirance,
quihill neuer fall decay.

9 They shall not be discouraged,
when some are hard bested,
When others shall be honger bit,
they shall be cled and fed.

20 For whosoeuer wicked is,
and enemies to the Lord:
Shal quaille, yea, melt euen as lambes greas,
or smoke that flieth abrode.

21 Behold the wicked borroweth much,
and neuer paieth againe:

Where as the iust by liberall giftes
maketh manie glade and faine.

22 For they whom God doth bles, shal haue
the land for heritage:

And they, whom he doth curse, lykewise
shall perish in his rage.

23 The Lord the iust mans waies doth guide
and giueth him good successe:

To euerie thing he taketh in hand,
he sendeth good addresse.

24 Though that he fall, yet is he sure
not vtterlie to quaille:

Because the Lord streatcheth out his hand
at neede, and doth not faile.

(25 I haue bene young and now am olde,
yet did I neuer see:

The iust man lest, or els his seed
to beg for miserie.)

26 But giueth alwaies most liberallie,

and

and lendeth whereas is neede:
is children and posteritie
receaue of God their meede.

Flee vice therefore and wickednes,
and vertue do embrace:

God shall grant thee long to haue
in earth a dwelling place.

For God so loueth equitie,
and sheweth to his such grace:

that he preserueth them alway,
but stroieth the wicked race.

Whereas the good and godlie men,
inherit shall the land:

hauing as Lords all things therein,
in their owne power and hand.

The iust mans mouth doth euer speak
of matters wise and hie:

his tongue doth talk to edifie
with treuth and equitie.

For in his heart the Law of God,
his Lord doth still abyde:

that where euer he goeth or walkth,
his fute can neuer flyde.

The wicked lyke a ravening wolfe,
the iust man doth beset:

By all meanes seeking him to kill:
if he fall in his Net.

33 Though he should fall into his handes,
yet God would succour send:

Though men against him sentence giue,
God would him yet defend:

34 Wait thou on God and keep his way,
he shall preserve thee then,

The earth to rule, and thou shalt see,
destroyed these wicked men.

35 The wicked haue I seene most strong,
and placed in high degree:

Flourishing in all wealth and store,
as doth the Laurell tree.

36 But suddainelie he passed away,
and lo, he was quite gone:

Then I him sought, but could scarce finde
the place where dwelt such one.

37 Mark and behold the perfit man,
how God doth him encrease:

For the iust man shall haue at length
great ioy with rest and peace.

38 As for transgressors, wo to them:
destroyed they shall all be.

God will cut of their budding race,

and rich posteritie.

9 But the Salvation of the iust,
doth come from God aboue:
Who in their trouble sends them aide,
of his meere grace and loue.
10 God doth them help, saue, and deliuer
from leud men and vniust:
And still will saue them, whiles that they
in him do put their trust.

The Conclusion, as efter the first Psalme.

A prayer vpon the xxxvii. Psalme.

O God, the authour and fountaine of all goodnesse,
that governis the haill vvarlde be thy meruelous
wisdome: suffer nocht, that vve bee any vnise monit
with the prosperous succeesse of the vngodlie: but that
vve may the rather giue our selfis haillie to thy service
and continuall meditation of thy halie Law: that in
the end, vve may effectually find thee to be our Sa-
iour and Redeemer, when thou shalt come to iudge
the haill vvarld, through thy veilbelouit Sone Christ
Iesus. So be it.

PSALME XXXVIII. I.H.

¶ Dauid sick of some greuous disease; acknowledgeth himself to be
hated of the Lord for his sinnes. And therefore prayeth God to
turne away his wraith: but in the end with firme confidence, and co-
mending his cause to God, hopeth for speedie helpe and reliefe at his
handes.

H iiii

Sing

Sing this as the 6. Psalme..

PVt me not to rebuke, (O Lord)
when kindled is thine ire:
Nor in thy furie me correct,
O Lord, I thee desire.

2 For lo, on me pure wretch haue light,
thine arrowes sharp and kene:
And on my back thine heauie hand,
to ly may well be seene.

3 Sith thou art angrie, Lord, therefore
no health my flesh is in:
Nor in my bones, rest lesse or more,
by reason of my sinne.

4 For lo, my wicked doings, Lord,
about my head are gone:

A greater lode then I can beare,
they ly mee fore vpon.

5 My wounds so stink, and festered are,
as lothsome is to see:

Which all through mine owne foolishnes,
betydeth vnto mee.

6 I am bowde downe and crokt full sore,
through this my great distresse,
That I passe ouer all the day,
with plaints and heanines.

For

For why, with raging heart throughout,
my loynes are whole repleat:
And in my flesh no part at all,
is found or yet compleat.
So weake and feble am I brought,
and broken eke so sore:
That euen for verie grief of hart,
I am compeld to rore.

My whole request, my sighes also,
are open in thy sight:
My hart doth pant, my strength hath faild
mine eies haue lost their sight.
My louers and my wonted friends,
flee this my plague and grief:
My kinsfolk, they aloofe do stand,
and shew mee no relief.

They that did seeke my life, laid snares,
and they that sought the way
do me hurt, spak lies and thought
on treason all the day.
But as a deafe man I became,
that could not heare at all:
And as one dumb that openeth not
his mouth to speak withall.

Euen as the man both deafe and dumb,

that answereth not againe:
When he reproveth is, such like
as I become certaine.

15 For why, O Lord, on thee with hope
I wait and do attend:

Thou wilt me heare, my Lord, my God
and succour to me send.

16 Heare me in tyme, said I, least that
my foes should me despyse:
Reioycing when they see mee slippe,
who then against meeryse.

17 For lo, I am alreadie brought,
to halt most shamefullie:
And euer present mee before,
is my great miserie.

18 For while that I my wickednesse,
in humble wise confesse:
And while I for my sinfull deedes,
my sorrow do expresse.

19 My foes do still remaine alyue,
and mightie are also:
And they that hate me wrongfullie,
in number hugelic grow.

20 They are mine adversaries eke,
who ill for good repay:

Because

Because I follow with mine heart,
and enfew goodnes ay.

21 Forsake mee not, therefore, O Lord,
be not farre of away:

With speede make haste vnto my help,
O God, my health and stay.

The Conclusion, as efter the first Psalme.

A Prayer vpon the xxxviij. Psalme.

O Lord, that art ane iust. Iudge, in respect of the
iust occasioun of thy anger consant against vs
be resson of our greuous sinnis daily committit aganis
thy halie Maistie. Zit wee beseik the, that thou
wilt turne away thy furie and thy anger from vs, lest
thairby wee be consumit and brocht to nocht. Deliu-
er us of all our enemies, and schaw thy self to haif caire
of our health and saluatioun, through Iesus Christ thy
Sonne, our Lord. So be it.

PSALME XXXIX. I. H.

This Psalme containis ane singular exampl of ane faithfull soule
gainst impacience and despair.

Sing this as the 15. Psalme.

I Said I will looke to my waies,
for feare I should go wrong:

I will

1 I will take heed all times that I,
offend not with my tounge.

2 As with a bit I will keep fast,
my mouth with force and might,
Not once to whisper all the while,
the wicked are in sight.

3 I held my tounge and spake no word
but kept mee close and still:

Yea, from good talk I did refraine,
but sore against my will.

4 My hart waxt hote within my brest
with musing, thought and dout:
Which did encrease and stirre the fyre,
at last these wordes braust out.

5 Lord, nomber out my life and daies,
which yet I haue not past:

So that I may be certified,
how long my life shall last.

6 Lord, thou hast pointed out my life,
in lenth much lyke a spanne:

Mine age is nothing vnto thee,
so vaine is euerie man.

7 Man walketh lyke a shade, and doth
in vaine himself annoy,

In getting goods, and can not tell,

who

who shall the same enioy.

Now Lord, sith things this wise do frame,
what help do I desire?

Of treuth my hope doth hang on thee,
I nothing els requyre.

From all the finnes that I haue done,

Lord quyte me out of hand:

And make me not a scorne to fooles,

that nothing vnderstand,

I should haue bene as dumme, and to

complaine my lippes not moue:

because I knew it was thy wark,

my patience for to proue.

O Lord take from me thy scourge & plague,

I can them not withstand:

For I consume and pyne with feare,

of thy most heauie hand.

When thou for sinne doest man rebuke,

he waxeth wo and wanne:

As doth a cloth that Moths haue fret,

so vaine a thing is man.

Lord heare my sute, & giue good heed,

regard my teares that fall:

As I iourne lyke a stranger heir,

as did my Father is all.

13 Oh spare a litle, giue mee space,
 my strength for to restore,
 Before I go away from hence,
 and shall be seene no more.

The Conclusion, as after the first Psalme.

A prayer vpon the xxxix. psalme.

A Almighty God, of whose proceedis all our sufficiency, assist vs be thy halie Spirit, that wee neither think nor doe onie thing, that is against thy halie will. Heare our prayers, defeat our enemies, & comfort vs be the selfe same Spirit, that wee may continually feele thy fatherlie fauour and good will, that thou shewis to thy churche Children, through Iesus Christ thy Sonne. So be it.

PSALME XL. I. H.

¶ David deliuered from great danger, magnifieth God, commending his Providence to all mankind. He promiseth to giue him selfe wholly to Gods service, shewing how God is truly worshipped.

Sing this as the 35. Psalme.

I Waited long, and sought the Lord,
 and patientlie did beare:
 At length to me he did accorde,
 my voice and crie to heare.

2 He pluckt mee from the lake so deepe,
 out of the myre and clay:
 And on a rock hee set me free,
 and he did gyde my way.

To mee he taught a Psalm of praise,
which I must shew abroad:
and sing new songs of thanks alwaies,
vnto the Lord our God.

When all the folk these things shall see,
as people much affraied:
then they vnto the Lord will flee,
and trust vpon his aide.

blest is he whose hope and heart,
doth in the Lord remaine:
that with the proud doth take no part,
nor such as lie and faine.

For Lord my God thy wondrous deedes,
in greatnesse farre do passe:
thy fauour towards vs exceeds,
all things that euer was.

When I entend and do deuise,
thy workes abroad to shewe;
such a reckoning they do rise,
thereof no end I know.

Unt offerings thou didst not desire,
(mine eares well vnderstand)
nor sacrifice for sinne with fire,
thou didst at all demand.

But then said I, behold and look,

I come

- I come (O Lord) to thee:
For in the volume of thy buke,
thus is it writ of mee.
- 8 That I, O God, with my whole minde,
thy will to do lyke well:
For in my heart thy Law I finde:
fast placed there to dwell.
- 9 Thy Iustice and thy righteoulnesse,
in great resorts I tell:
Behold my tounge no time doth cease,
O Lord, thou knowest full well.
- 10 I haue not hid within my brest,
thy gudenes as by stelth:
Bot I declare and haue exprest,
thy truth and sauing health.
- I kept not close thy loving minde,
that no man should it know:
The trust that in thy truth I finde,
to all the Kirk I show.
- 11 Thy tender mercie, Lord, from me,
withdraw thou not away:
Bot let thy loue and veritie
preserue mee still for ay.
- 12 For I with mischiefs manie one,
am sore beset about:

My finnes such holde haue tane me on,
I can not once look out.

ea, they in number farre exceed,
the haïres vpon my head:

o that my hart doth faint for dread,
that I almost am dead.

3 With speed send help, and set me free,

O Lord, I thee requyre:

Take haste with aid to succour me,

O Lord, at my desire.

4 Let them sustaine rebuke and shame,

that seeke my soule to spill:

Drive back my foes and them defame,

that wishe and would mee ill.

5 For their ill feates do them destroy

that would deface my Name:

Quhilk at me thus do raile and cry,

fy on him, fy for shame.

6 Let them in thee haue ioy and welth,

that seeke to thee alwaies:

That such as loue thy saving health,

may say, to God be praise.

7 But as for mee, I am but poore,

opprest, and brought full low:

set thou, O Lord, wilt mee restore

to health full well I know.
 For why thou art mine hope and trust,
 my refuge, help and stay:
 Wherefore my God as thou art iust,
 with mee no time delay.

The Conclusion, as efter the first Psalm.

A Prayer vpon the xl Psalm.

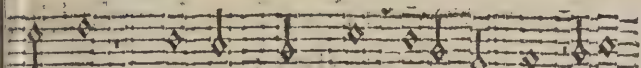
O Lord, that be thy Providence gydis and govern
 all thingis, and that bes send to vs thy vveilbel
 uit Sonne, for to delyuer vs from sinne and death, be th
 oblation of his bodie on the Crosse. Grant that we
 continuallie may acknowledge this thy great and in
 estimabill benefite, and that we ever haif our hearts
 and mouthes open to pronounce thy praises among a
 men, be thy self same Sonne, Iesus Christ, our Sauer
 our, So be it.

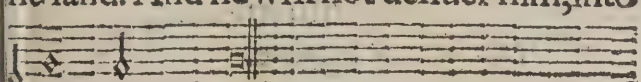
PSALME XLI. I. H.

¶ David greivously afflicted, blesses them that pittie his case, com
 plaining of faithles freindes.

T He man is blest, that carefull is, the
 neddy to consider, For in the season perilous
 the Lord will him deliuer. The Lord will
 make him safe and sound, and happie in

she



he land: And he will not deliuer him, into

 his enemies hand.

And in his bed when he lyeth sick,
 the Lord will him restore:
 And thou O Lord wilt turne to health,
 his sicknes and his sore.
 Then in my sicknes thus said I,
 haue mercie Lord on mee:
 And heale my soule which is full wo,
 that I offended thee.

Mine enemies wisht mee ill in hart,
 and thus of mee did say:
 When shall he die, that all his Name,
 may vanish quite away?
 And when they come to visit mee,
 they ask if I do well:
 But in their harts mischief they hatch,
 and to their Mates it tell.

They byte their lips, and whisper so,
 as thogh they would me charme:
 And cast their fetches how to trappe,
 me with some mortall harme.

- 8 Some greuous sinne hath broght him to
this sicknesse say they plaine:
He is so low, that without dout,
ryse can he not againe.
- 9 The man also that I did trust,
with mee did vse deceat,
Who at my Table eat my bread,
the same for mee laid wait:
- 10 Haue mercie, Lord, on me therefore,
and let mee be preserued:
That I may rander vnto them
the things they haue deserued.
- 11 By this I know assuredlie
to be beloued of thee:
When that mine enemies haue no cause,
to triumph ouer mee.
- 12 But in my right thou hast mee kept,
and maintained alway:
And in thy presence place assignd,
where I shall dwell for ay.
- 13 The Lord the God of Israell,
be praised euermore:
Euen so be it Lord will I say,
euen so be it therefore.

The Conclusion, as after the first Psalm.

A Prayer vpon the xli, Psalme.

God of al consolation, grant of thy infinite gudnes
that thir fatherlie chastisements quhilk thou layis
on vs, may be sa profitabil vnto vs, that our enemies
by haif na occasioun of triumphing ouer vs: bot
they may bee eschamit and confoundit, and vvee
by be enflammit be thy haly Spreit to sing praises vn
be perpetuallie through Iesus Christ thy Sonne, our
Saviour, So be it.

PSALME XLII. I. H.

Dauid is greued that through persecuters, he culd not be present
in the Congregation, protesting his presene in hart, albeit in bodie se
uered. At last he sheweth that notwithstanding these sorrowes, yet he
continuallie putteth his confidence in the Lord.

Sing this as the 33. Psalme.

YKE as the Hart doth breath and bray,
the well springs to obtaine:
So doth my soule desire alway,
with thee, Lord, to remaine.
My soule doth thirst, and wold draw neir
the living God of might:
When shall I come and appeare,
in presence of his sight.

The teares all times, are my repast,
which from mine eies do slide:
When wicked men cry out so fast,

I iij

where

where is now God thy guide?

4 Alas, what grief it is to think,
what freedome once I had:

Therefore my soule, as at pittes brink,
is most heauie and sad.

When I did march in good array,
furnished with my traine:

Vnto the Temple was our way,
with songs and hartes most faine.

5 My soule why art thou sad alwaies,
and freatest thus in my brest?

Trust still in God, for him to praise,
I holde it euer best.

By him I haue succour at neede,
against all paine and grief:

He is my god which with all speed,
will haste to send relief.

6 And this my soule within mee Lord,
doth faint to think vpon,

The land of Iordane, and record
the little hill Hermon.

7 One grief another in doth call,
as cloudes brust out their voice:

The floods of euils that do fall,
runne ouer mee with noice.

Yet I by day felth his goodnesse,
and help at all assaies:
likewise by night I did not cease,
the living God to praise.

I am perswaded thus to say
to him with pure pretence:
) Lord, thou art my guide and stay,
my Rock, and my defence.
Why do I then in pensiuenesse,
hanging the head, thus walke?
While that mine enemies mee oppresse,
and vex me with their talke.

10 For why, they pearse mine inward parts
with pangs to be abhorde:
When they cry out with stubburne harts,
where is thy God, thy Lord)
11 So soone why doest thou faint and quaille
my soule, with paines opprest?
With thoughts why doest thy self assaile,
so fore within my brest?

Trust in the Lord thy God alwayes,
and thou the time shalt see:
To giue him thanks with laud and praise,
for health restorde to thee.

The Conclusion, as after the first Psalme.

A prayer vpon the xliij. Psalme.

Celestiall Father, that at all tymes exercyses thy
pure flock vwith diuerse afflictionnis: Assist vs
and deliuer vs from the troubillis that are fallin on vs
that the vvvickt and proud contemners haif no caus
think, that in vaine wee depend vpon thee: bot that
they may be compellit to vnderstand, that thou art the
strenth and fortresse of all them, that truste and honor
thee, in thy Sonne Iesus Christ. So be it.

PSALME XLIII. Tho. Stern.

¶ He praiceth to be deliuered from them quihilk conspite with Ab
solon, to the end that he might ioyfullie praue God in his holie Con
gregation.

Iudge and reuenge my cause, O Lorde,
from them that euill bee: From wicked
and deceitfull men, O Lord deliuer mee.
For of my strenth thou art the God, why
putt thou mee thee fro? And why walke
I so heauilie oppressed with my foe?

- 3 Send out thy light and eke thy treuth,
and lead mee with thy grace:
Quhilk may conduct mee to thy Hill,
and to thy dwelling place.
- 4 Then shall I to the Altar goe,
of God my ioy and cheare:
And on mine Harpe giue thanks to thee,
ò God, my god most deare.
- 5 Why art thou then so sad, my soule,
and freatest thus in my brest?
Still trust in god; for him to praise,
I hold it alwaies best.
By him I haue deliuerance,
against all paines and grief:
He is my God, quhilk doth alwaies,
at neede send mee relief.

The Conclusioun, as efter the first Psalme.

A Prayer vpon the xliii Psalme.

ETernall God, that hes creatit vs to glorifie thy haly
Name, turne away thy anger fra vs, and take our
caus in thy awin hand against them that oppress vs.
Schauv vs thy favour, and fulfill thy promises, that
we may rander and giue unto thee, in thy haly con-
gregatioun, all honour and glorie, through thy deir
Sonne, Iesus Christ. So be it.

PSALME xliij Tho. Stern.

A most earnest prayer made in name of the faithfull in persecution for sustaining the quarrell of Gods word, as in S. Paule Rom. 8

O Vr cares haue heard our Fathers tell,
and reuerentlie recorde, The wondrous
workes that thou hast done in alder time, o
Lord: How thou didst cast the Gentiles
out, and stroydst them with strong hand,
Plating our Fathers in their place, & gauest
to them their land.

3 They conquered not by sword nor strength
the land of thy behest:

But by thy hand, thy arme and grace,
because thou louedst them best.

4 Thou art my King o God that helpt
Iacob in sundrie wise:

- 5 Led with thy power, we threw down such
as did against vs rise.
- 6 I trusted not in bow nor sworde,
they culd not saue me sound,
- 7 Thou keptst vs from our enemies rage.
thou didst our foes confound.
- 8 And still we boast of thee our God,
and praise thy holie name:
- 9 Yet now thou goest not with our Hoste,
but leauest vs to shame.
- 10 Thou madest vs flee before our foes,
and so were ouertrodde:
Our enemies spoild and robd our goods,
when we were sparst abroad.
- 11 Thou hast vs giuen to our foes,
as sheep for to be slaine:
Amongst the Heathen euerie where
scattered we do remaine.
- 12 Thy people thou hast foulded like slaues,
and as a thing of nought:
For profite none thou hadst thereby,
no gaine at all was sought.
- 13 And to our Neighbours thou hast made
of vs a laughing stock:
And those that round about vs dwell,

at vs do girne and mock.

14 Thus we serue for none other vse,
but for a common talk:

They mock, they scorne, and nod their heds
where euer we go or walke,

15 I am ashamed continuallie,
to heare these wicked men:

Yea, so I blush, that all my face,
with redde is couered then.

16 For why, we hear such sclandrous words
such fals reports and lies:

That death it is to see their wrongs,
their threatnings and their cries.

17 For all this we forget not thee,
nor yet thy covenaut brake:

18 We turne not back our hearts from thee
nor yet thy pathes forsake.

19 Yet thou hast trode vs down to dust,
where Dennes of Dragons be:
And couered vs with shade of death
and great aduersitie.

20 If we had our Gods name forgot,
and help of Idols sought:

21 Wold not God then haue tried this out,
for he doth know our thought.

- 22 Nay, nay, for thy Names sake, O Lord,
alwaies are wee slaine thus:
As sheep vnto the shambles sent,
right so they deale with vs.
- 23 Vp Lord, why sleepest thou, awake,
and leaue vs not for all.
- 24 Why hydest thou thy countenance,
and doest forget our thrall?
- 25 For downe to dust our soule is brought,
and we now at last cast:
Our bellie lyke as it were glewd,
vnto the ground cleaueth fast.
- 26 Rise vp therefore for our defence,
and helpe vs, Lord, at neede:
We thee beseech for thy goodnesse,
to reskew vs with speede.

The Conclusion, as efter the first Psalme.

A Prayer vpon the xliiii Psalme.

FAther of all mercie, that hes enterit in couenante
with our forefatheris, the quhilk thou hes ratified
be thy Sonne Iesus Christ, deliuer vs from these tyrants
that cruellie perseuvs vs: to the intent, that they may
vnderstand that thou neuer leavis destitute them that
traustis in thy gudenes, and that renders vnto the con-
tinuallie deuyn honour and reuerence, through Iesus
Christ, thy Sonne. So be it.

Psalme

Psalm xlv. W. Ke.

An e nuptiall hymne of Iesus Christ and of his Kirk, vnder the
 care of Salomon, and of his chiefeſt Wyle. the Doughter of Pharaon

Sing this as the 25. Psalm.

MY heart doth take in hand,
 ſome godlie ſong to ſing:
 The praiſe that I ſhall ſhew therein,
 pertaineth to the King.
 My tounge ſhall be alſ quick
 his honour to endyte:
 As is the pen of anie Scribe,
 that uſeth faſt to wryte.

- 2 O faireſt of all men
 thy ſpeech is pleaſant pure:
 For God hath bleſſed thee with giſtes
 for euer to indure.
- 3 About thee girde thy ſword,
 Thou mightie Prince of fame:
 Quhilk is the glorie and renowne,
 and honour of thy Name.
- 4 Go furth with proſperous ſpeed,
 in meeknes, truth, and right:
 And thy right hand ſhall thee inſtruct,
 in workes of dreadfull might.
- 5 Thy ſhaftes are ſharpe, O King

to pearce thy foes hartes all:

Therefore shall Nations the obey,
and at thy feet down fall.

Thy Royall seat, O Lord,
for euer shall remaine:

Because the Scepter of thy Realme,
doth Righteousnesse maintaine.

Thou Righteousnes doest loue,
and wickednes detest:

Because God hath annointed thee,
with ioy aboue the rest.

Of Mirre and Cassia,
thy clothes most sweet smell had,

When thou didst from thy Palace passe,
where they had made thee glade.

Amongst thy Ladies are
Kings daughters right demure:

At thy right hand the Queene doth stand,
arraied in golde most pure.

O Doughter take good heed,
incline and giue good eare:

Thou must forget thy kindred all,
and Fatheris house most deare.

So shall the King desire
thy bewtie excellent:

He is my Lord, therefore shalt thou
to honour him be bent.

12 The daughters then of Tyre,
with giftes full rich to see.

And all the wealthie of the land,
shall make their sure to thee.

13 The doughter of the King,
is righteous to beholde:

Within her Chamber she doth sit
deckt vp in brodered golde.

14 In Robes by needle wrought,
with manie pleasant thing;

And Virgines faire on her to wait,
she commeth to the King.

15 They shall be brought with ioy,
and mirth on euerie side:

Into the Palice of the King,
and there they shall abyde.

16 In steed of Parents left,
O Queene the case so stands:

Thou shalt haue sonnes whom thou maist set
as Princes in all lands.

17 Wherefore thine holie name,
all ages shall recorde:

The people shall giue thanks to thee,

for euermore, O Lord.

The Conclusion, as efter the 25 Psalme.

A prayer vpon the xlv. Psalme.

Gude Lord, and God Almightye. that for the fulfilling of thy halie promises, hes sent vnto vs thy deir Sonne, our King and Redeemer: Grant that vve sa order our selfis, vnder the obedience of thy haly vvord that vve may renunce our selfis, and all our carnal affections: and that vve may be ane occasioun to al pepil to celebrate thy halie Name, throughout the hailerth and that, through the self same Iesus Christ, our onely Saviour. So be it.

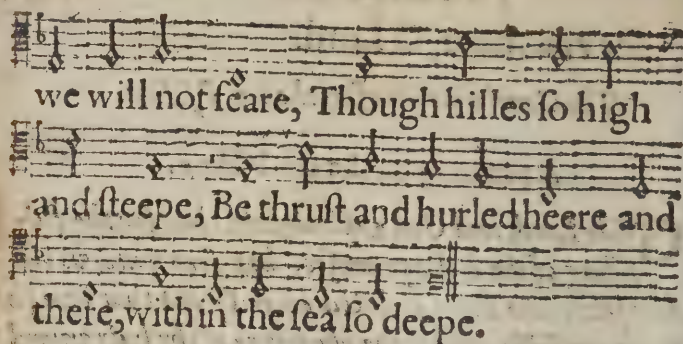
PSALME XLVI. I. H.

¶ The faithfull declaris what trust & suretie they haue in al that extreame dangers, seing they haue the mighty God for their sauegarde.

THE LORD is our defence and aide,
The strength whereby we stand: When we
with woe were much dismaide, Wee found
his help at hand. Though th'earth remoue

K

we



we will not feare, Though hilles so high
and steepe, Be thrust and hurled heere and
there, within the sea so deepe.

3 No though the waues do rage so sore,
that all the bankes it spilles:

And though it ouerflow the shore,
and beat down mightie hilles:

4 Yet one fair flood doth send abroad,
his pleasant streames apace,
To fresh the Cietie of our God,
and washe his holie place.

5 In middest of her the Lord doth dwell,
she can no whit decay:

With speedie help those that rebell,
against her, God will stay.

6 The Heathen flock, the Kingdomce feare
the people make a noise:

The earth doth melt, and not appeare,
when God puts furth his voice.

7 The Lord of Hostes doth take our part,
to vs he hath an eie:

Our

Our hope of health with all our heart,
on Iacobs God doth ly.

8 Come heer and see, with minde & thought
the working of our God:

What wonders he himself hath wrought,
throughout the earth abroad.

9 By him all warres are husht and gone
which countries did conspyre:

Their bowes he brak, and speares eachone,
their Charrets brint with fyre.

10 Leau of therfore saith he, and know
I am a god most stout:

I will be praised of high and low,
euen all the earth throughout.

11 The Lord of Hostes doth vs defend,
he is our strenth and Tower:

On Iacobs God we doe depend,
and on his mighty power.

The Conclusion, as efter the first Psalme.

A prayer vpon the xlv. Psalme.

O Lord, the onelie refuge and strength of all them
that puts thair trust in thee: Wee beseeke thee of
thy gudenes to fortifie vs, and to destroy the deuyses of
the wicked, in sic sort, that we may liue in quyetnes
of spreit, that we may serue & honour the al the dayis
of our lyfe, through Iesus Christ thy Sonne. So be it.

K ij

Psalme

¶ An exhortation to worship God for his mercies towards Jacobs posteritie. Heir is prophecied the Kingdome of Christ, in the time of the Gospell,

L Et all folke with ioy clap hands and
reioice: and sing vnto God with most cheir-
full voice. For high is the Lord and feared
to be, The earth ouer all a great King is
he: In daunting the folke, he hath so well
wrought, that vnder our feet, whole Na-
tions are brought.

- 4 An heritage fair
He chose, vs to moue:
Quhilk Iacob enioyed,
Whome he so did loue.
5 Our God is gone vp,
With triumph and fame,

With

With sound of the trumpe,
To witnes the same.

6 Sing praises to God,
Sing praises, I say:
To this our great King,
Sing praises alway.

7 For of all the earth
Our God is the King,
Such as vnderstand,
Now praise to him sing.

8 The Heathen to rule,
God also doth raigne,
Who doth still vpon,
His high throne remaine.

9 Strange Princes do come
Vnto the Lords folde:
Who are as his shields
His Kirk vp to holde.

For shields of the world,
Belong to the Lord:
His Name to exalt,
Let all men accord.

The Conclusioun in thir aucht lynes,

*And gif him all glorie,
In Psalmes most sweet:*

K iij

And

And to his Sonne Christ;
 And blis Paraclete.
 Quhilk from the beginning,
 Did euer extend,
 And so shall continue
 World without end.

A prayer vpon the xlvii Psalme.

O Lord God, King of kings, that haldis all nationis
 vnder thy subiectioun, deliuer vs out of the danger
 of them that seikis our vvrack and destruction: to the
 intent that all men may knauv the cair and twis that
 thou hes of thy heritage, that vve may sing Psalmes to
 thee, through Iesus Christ, our Lord. So be it.

PSALME XLVIII. I.H.

Ierusalem, (the figure of the Kirk) beand meruelouslie deliue-
 rit from ane extreame danger, the Prophet geuis thankis to God, prai-
 sand the strenth and assurance of Sion, quhilk the Lord hes chosen.

Sing this as the 46. Psalme.

Great is the Lord, and with great praise
 to be advanced still:

Within the Cietie of our God,
 vpon his holie Hill.

2 Mount Sion is a pleasant place,
 it gladdeth all the land:

The Cietie of the mightie King
 on her North side doth stand.

3 Within her Pallaces the Lord,
 is knowne a refuge sure:

4 For

- 4 For lo, the Kings together came
her ruine to procure.
- 5 But when they did beholde the same,
they wondered, and they were
Astonied much, and suddainelie
were driuen back with feare.
- 6 Great terrour there on them did fall,
for verrie wo they cry:
As doth a Woman when she shall
go trauell by and by.
- 7 As with the stormie Easterne windes,
thou breakest the Shippes that faile
Of Tarshishe: so they scattered were,
destroied, and made to quaille.
- 8 Within the Cietie of the Lord,
we saw, as it was tolde:
Yea, in the Cietie of our God
which he will ay vpholde.
- 9 O Lord we wait and looke to haue,
thy louing help and grace:
For quhilk all times we do attend.
within thy holie place.
- 10 O Lord, according to thy Name,
for euer is thy praise:
And thy right hand O Lord, is full,

of Righteousnes alwaies,
 11 Let for thy iudgements Sion Mount,
 with ioyes filled be:
 And let Iehudas Doughters all,
 be glade, O Lord, in thee.

12 Go walke about all Sion hill,
 yea, round about her go:
 And tell the Bulwarks that thereon,
 are builded on a row.

13 View and mark well the wall thereof,
 behold her Towres hie:
 That you of it may make report,
 to your Posteritie.

14 For euen this God, our God is he,
 for euer and for ay:
 He shall direct, and vs conduct,
 euen to our dying day.

The Conclusion, as efter the first Psalme.

A prayer vpon the xlviii. psalme.

O GOD, the onelie deliuerer of thy Kirk, that
 shauis furth continuallie sa many evident signs
 of thy fauour that thou beiris vnto vs, in casting down
 our aduersaries, and bringing to nocht all their forces.
 Continu thy gude vill towardis vs: to the intent,
 that we being in saifgaird vnder thy halie protectiō,
 may euer haif occasion, to render thanks, honour, and
 loving

louing vnto the, through Iesus Christ thy Sonne. So be it.

PSALME XLIX. I. H.

The Prophet descriues the vanities and follies of the rich, that
hes thair hartis set vpon their riches: and comforts the pure in thair
afflictions, assurand them of ane great and surer felicitie.

Sing this as the 44. Psalme.

AL People hearken and giue care,
to that that I shall tell:

Both high and low, both rich and pure,
that in the world doe dwell.

2 For why, my mouth shall make discourse
of manie things right wyse:

In vnderstanding shall my heart,
his studie exercyse.

4 I will incline mine care to know,
the Parables so darke:

And open all my doutfull speach.
in Meeter on my Harpe.

5 Why should I feir afflictions,
or anie carefull toile?

Or els my foes, which at my heeles,
are prest my life to spoile.

6 For as for such as riches haue,
wherein their trust is most:

And they which of their treasure great,
themselues do bragge and boast.

K v

There

- 7 There is not one of them, that can
his brothers death redeeme:
Or that can giue a price to God,
sufficient for him.
- 8 It is to great a price to pay,
none can thereto attaine:
- 9 Or that he might his life prolong,
or not in graue remaine.
- 10 They see wise men as well as fooles,
subiect vnto deaths hands:
And being dead, strangers possesse,
their goods, their rents, their lands.
- 11 Their care is to build houses fair,
and so determine sure:
To make their name right great in earth
for euer to endure.
- 12 Yet shall no man alwaies enioy,
high honour, wealth, and rest:
But shall at length taste of deaths Cuppe,
aswell as the brute beast.
- 13 And thogh they try these fulish thoghts,
to be most leud and vaine:
Their Children yet approue the same,
and in lyke sinne remaine.
- 14 As sheep vnto the folde are brought,

so shall they into graue.
Death shall them eat, and in that day,
the iust shall Lordship haue.

Their Image and their royall porte,
shall fade and quite decay:
When as from house to pit they passe,
with wo and well away.

15 But God will surelie preferue mee,
from death and endles paine:
Because he will of his gude grace,
my soule receaue againe.

16 If anie man waxe wondrous riche,
feare not (I say) therefore,
Although the glorie of his house,
encreaseth more and more.

17 For when he dieth of all these things,
no thing shall he receaue:
His glorie will not follow him,
his pompe will take her leaue.

18 Yet in this life he taketh himselfe,
the happiest vnder Sunne:
And others likewise flatter him,
saying, all is well done.

19 And presuppose he liue as long
as did his Fatheris olde:

Yet

Yet must hee needes at length giue place,
and be brought to deathes fold.

20 Thus man to honour God hath cald,
yet doth he not consider:
But lyke brute beastes, so doth he liue,
which runne to dust and powder.

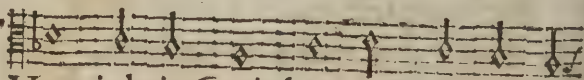
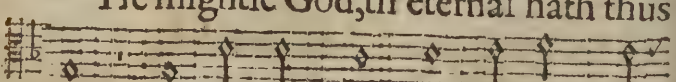
The Conclusion, as after the first Psalm.

A prayer vpon the xlix Psalm.

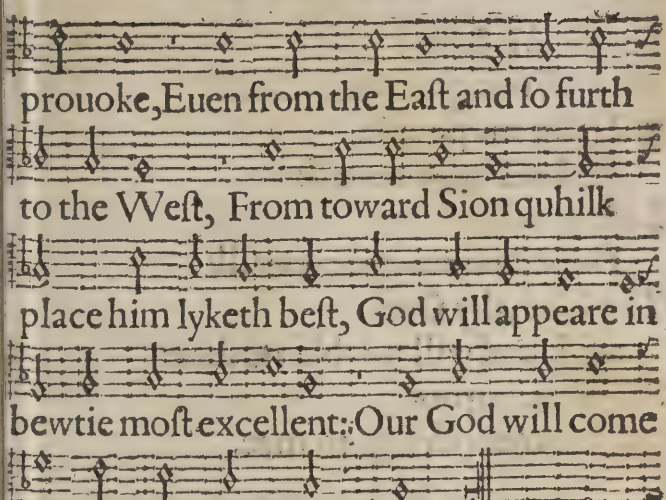
HEauenlie Father, conseruer of all mankind, suffer
vs neuer to be sa intangled vwith eirthlie & cor-
ruptibill thingis. quhairin the children of this
vvarld, puts thair haille trust and assurance, bot that
vve acknowledge at al tymes our arriu vvaiknes &
miseries, lest throw our vnthankfulnes. vve be iustly
spoiled of the frute of that esperance, quhilk thy childre
hes in thee onlie, through Iesus Christ, So be it.

PSALME L. *W. Whitting.*

¶ He prophecieth how God will call all Nations by the Gospell,
and requyre none other sacrifice of his people, bot confession of his
benefites, and thanksgiuing: and how he detesteth all such as seeme
zealous of ceremonies, and not of the pure word of God onlie.

T
He mightie God, th eternal hath thus

spoke: And all the world he will call, and

rror-



prouoke, Euen from the East and so furth
to the West, From toward Sion quhilk
place him lyketh best, God will appeare in
bewtie most excellent: Our God will come
before that long time be spent.

5 Deuouring fyre,
shall go before his face:

A great tempest
shall round about him trace.

7 Then shall he call,
the earth and heauen bright,

To iudge his folke,
with equitie and right:

5 Saying, goe to,
and now my Saints assemble:

My pact they keep,
their giftes do not dissemble.

6 The Heauens shall
declare his Righteousnesse:

For

For God is Iudge
of all things more and lesse.

7 Heare my people,
for I will now reueill:

List, Israell,
I will thee nought conceill:

Thy God, thy God
am I, and will not blame thee:

8 For giuing not
all maner offrings to mee.

9 I haue not neede
to take of thee at all,
Goates of thy folde,
or calf out of thy stall.

10 For all the beastes
are mine within the woods:
On thousand hilles,
cattell are mine owne goods.

11 I know for mine,
all birdes that are on Mountaines:
All beastes are mine,
quhilk hants the fieldes and fountaines.

12 Hounge if I were:
I would not thee it tell:
For all is mine,

that

that in the World doth dwell.

3 Eate I the fleshe
of great bulles, or bullocks?

Or drinke the blude,
of goates, and of the flockes?

4 Offer to God
praise, and hartie thankesgiuing:

And pay thy vowes
vnto God euerliuing.

5 Call vpon mee,
when troubled thou shalt be:

Then will I helpe,
and thou shalt honour mee.

6 To the wicked,
thus saith th'Eternall God:

Why dost thou preach
my Lawes and Hestes abroad:
Seeing thou hast
them with thy mouth abused:

7 And hatst to be
by Discipline reformed.

My wordes, I say,
thou dost reiect and hate:

8 If that thou see
a thief, as with thy mate
thou runnest with him,

and so your pray doe seek:
And art all one
with Baudes and Ruffians eke.
19 Thou giuest thy self
to backbyte and to sclander,
And how thy tounge
deceaueth, it is a wonder.

20 Thou sittest musing
thy brother how to blame,
And how to put
thy Mothers Sonne to shame.

21 These things thou didst,
and whilest I held my tongue,
Thou didest me iudge,
(because I staid so long)

Like to thy self,
yet though I kept long silence,
Once shalt thou feele
of thy wrongs iust recompence.

22 Consider this
ye that forget the Lord:
And feare not when
he threatneth with his worde:
Lest without helpe
I spoile you as a pray,
23 But he that thankes

offreth, praiseth mee ay,
saith the Lord God:
and he that walketh this trace,
will him teach
Gods sauing health to embrace.

The Conclusioun.

*Honour and glorie
Vnto the Father bee:
And to his Sonne
Whilk is in heuin sa hie,
And right also
Vnto the holie Spreit,
Of troubled heartes
The Comforter most soveit.
As it was euer
Before in the beginning.
Is now, and shall
Be World without ending,*

A Prayer vpon the L Psalme.

O Lord, the iust Iudge of all the vvarlde, that hes
giuen vs thy halie Lawe, to gouerne vs efter thy
holy vwill: Grant vs of thy grace, that we renounce
and all impietie and hypocrisie, may serue thee in spreit
and veritie, may call vpon thee in all our necessities, &
magnifie thy halie Name, untill thy Salvation appeir
whilk thou hes promist vnto vs, be thy deir Sone Iesus
Christ. So be it,

PSALME LI. *W. Whit.*

¶ After the deith of Vrias, David acknowlegis his sinne, and craves pardon of God, that he would send him his halie Spirit, to deliuer him from his sinnes: he promises to instruct others, and prayis for Ierusalem that is the true Kirk.

O LORD consider my distresse, And
 now with speed some pitie take: My sinnes
 deface, my faultes redresse, gude Lord, for
 thy great mercies sake. Washe me, O Lord
 and make me cleane, From this vniust and
 sinfull act, And purifie yet once againe my
 hainous crime and bloodie fact.

3 Remorse and sorrow do constraîne,
 Me to acknowledge mine excessse:
 My sinne, alas, doth still remaine,
 Before my face without releffe.

For thee alone I haue offended,
Committing euill in thy sight:
And if I were therefore condemned,
Yet were thy iudgements iust and right.

It is to manifest alas,
That first I was conceaued in sinne:
Yea, of my Mother so borne was,
And yet vyle wretch remaines therein.
Also behold, Lord, thou doest loue,
The inward truth of a pure heart:
Therefore thy Wisedome from aboue.
Thou hast reueild mee to conuert.

If thou with Hyssope purge this blot,
I shall be cleaner then the glasse:
And if thou wash away my spot,
The snaw in whitenes shall I pas.
Therefore, O Lord, such ioy me send,
That inwardlie I may finde grace.
And that my strenth may now amend,
Which thou hast swaged for my trespasse

Turne back thy face and frowning ire,
(For I haue felt ynough thy hand.)
And purge my sinnes I thee desire,
Which do in number passe the sand.
Make new my hart within my brest,

And frame it to thine holie will:
Thy constant Spirit in mee let rest,
Quhilk may these raging enemies kill.

11 Cast mee not out Lord, from thy face,
But spedelie my torments end:
Take not from mee thy Spreit and grace
Quhilk may from dangers mee defend.

12 Restore mee to those ioyes againe,
Quhilk I was wont in thee to finde:
And let me thy free Spreit retaine,
Quhilk vnto thee may stirre my minde.

13 Thus when I shall thy mercies know,
I shall instruct others therein:
And men that are likewise brought low
By mine ensample, shall flee sinne.

14 O God that of my health art Lord,
Forgiue mee this my bloodie vice:
Mine hart and tounge shall then accord,
To sing thy mercies and iustice.

15 Touch thou my lippes, my tounge vntie
O Lord, which art the onelie key:
And then my mouth shall testifie,
Thy wondrous warkes and praise alway.

16 And as for outward Sacrifice,
I would haue offered manie one:

But thou esteemst them of no price,
And therein pleasure takest thou none.

The heauie heart, the minde opprest,
O Lord, thou neuer doest reiect:
And to speake treuth it is the best,
And of all Sacrifice th'effect.

Lord vnto Sion turne thy face,
Powre out thy mercies on thine Hill:
And on Ierusalem thy grace,
Build vp the walles, and loue it still.

Thou shalt accept then our offrings,
Of peace and righteousnesse, (I say:)
Yea, Calues and many other things,
Vpon thine Altar will wee lay.

The Conclusion, as efter the 27. Psalme.

A prayer vpon the li. psalme.

*Ather of all mercies, that delytis nocht in the deit
of anc sinner: Extend thy compassioun vpon vs, and
esch vs from all our sinnes, that vve haif commit-
t aganis thy halie Maiestie, sen the tyme vve first
erit in this vvarld. Creat in vs ane clene hart, and
enthen vs continuallie vwith the pouer of thy haly
reit, that vve beand haillie consecrate to thy seruice
ry set furth thy praises, through Iesus Christ, our
niour, So be it.*

PSALME LII.

I.H.

¶ David reprehens the tyrannie of Doeg, Sauls cheif shephird, who caused Abimelek and the Priestes to be slaine, assurand him that the righteous God will not leaue it vnpunished.

VV

Hy doest thou tyrant boast a-
 brode, thy wicked warkes to praise? Doest
 thou not knowe there is a God, Whose
 mercies last alwaies: Why doth thy minde
 yet still deuise, Such wicked wyles to warp?
 Thy tongue vntrue in forging lies, is lyke a
 rasour sharpe.

3 On mischief why setst thou thy mynde,
 and wilt not walke vp right?
 Thou hast more lust false tales to finde,
 then bring the treuth to light.

4 Thou

Thou dost delite in fraude and guile,
in mischief blood and wrong:
thy lippes haue leard the flattering stile
O fals deceitfull tongue.

Therefore shall God for ay confound,
and pluck thee from thy place:
thy seede rute out from of the ground,
and so shall thee deface.

The iust when they behold thy fall,
with feare will praise the Lord:
and in reproch of thee withall
cry out with one accord:

Behold the man which would not take,
the Lord for his defense:
but of his goods his God did make,
and trust his corrupt sense.

But I, an Oliue fresh and greene,
shall spring and spread abroad:
For why? my trust all times hath bene,
vpon the liuing God.

For this therefore will I giue praise,
to thee with hart and voice:
I will set furth thy Name alwaies,
wherein thy Saints reioice.

The Conclusion, as after the first Psalm.

L iiij

A Prayer vpon the lii Psalme.

O God maist halie, grant vs of thy gudenesse, that
 be and armit vwith thy grace, vve may diuert
 turne fra men repleit vwith malice, and decea
 Destroy them vtterlie, that they may be rutit out and
 disseuerit from among the living : that quhen the ius
 shall se thir things cum to pas, they may feir and reioice
 in thee, as it becummis thy children, & may rander
 giue unto thee perpetuall praises and thanks, throug
 Iesus Christ, thy Sonne. So be it.

PSALME LIII. T. N.

¶ The argument is all one with the xliij. Psalme.

Sing this as the 14. Psalme.

- T** Here is no God, as foolish men,
 affirme in their mad mood:
 Their driftes are all corrupt and vaine,
 not one of them doth good.
- 2 The Lord beheld from heauen hie,
 the whole race of mankinde,
 And saw not one, that sought in deed,
 the living God to finde.
- 3 They went all wyde, and were corrupt
 and trewlie there was none,
 That in the world did anie good,
 I say, there was not one.

Do not all wicked workers know,
that they do feede vpon
My people, as they feed on bread?
the Lord they call not on.

Euen there they were affraied and stood,
with trembling all dismaide:
Where as there was no cause at all,
why they should be affraied.
For God his bones that thee besegde
hath scattered all abroad:
Thou hast confounded them, for they
reiected are of God.

O Lord, giue thou thy people health,
and thou, ô Lord, fulfill
Thy promise made to Israell,
from out of Sion hill.
When God his people shall restore,
that earst was Captiue lad:
Then Iacob shall therein reioice
and Israell be glade.

The Conclusion, as efter the first Psalme.

A Prayer vpon the liii. Psalme.

O Lord God, the fountaine of all Iustice, that abhorris all impietie and vickitnes, mortifie be the ouer of thy halie Spreit, all corruptions that naturallie dwellis in vs: and delyuer vs from all errors &

iniquities: to the intent, that we be not wrappit under the destruction and iust punishment of the mockers of thy halie word, and despyers of the good gifts, that thou hast geuin to vs in thy Sonne Iesus Christ, our only Sauour and Redeemer. So be it.

PSALME LIII. I.C.

¶ David in great danger through the Ziphins, calleth vpon God to destroy his enemies, promising sacrifice for his deliuerance.

Sing this as the ten Commandment is.

- S**Aue mee, O God, for thy Names sake,
And by thy grace my cause defend:
- 2 Oh, heare my Praiers which I make,
And let my wordes to the ascend.
- 3 For strangers do against mee ryse,
And tyrants seeke my soule to spill:
They set not God befor their cies,
Bot bent to please their wilfull will.
- 4 Beholdé, god is my helpe and stay,
And is with such as do me aide.
- 5 My foes despyte he will repay:
Oh, cut them of as thou hast said.
- 6 Then Sacrifice, (O Lord,) will I,
Present full frelie in thy sight,
And will thy name still magnific,
Because it is both good and right.

7 For he me brought from troubles great,
And kept me from their raging ire:
Yea, on my foes which did me threat,
Mine eies haue seene my harts desire.

The Conclusion, as efter the 27. Psalme.

A prayer vpon the liiii. psalme.

A Lmighty God, and heauenly Father, that neuer leaues destitute them that puts thair trust and confidence in thee, take our causa in thy arriu hand, against all our enemies, quibils are so terribill and so feirfull; that they may underst and that it is aganis the that they enterpryse: Declair alsua thy mercies to vuardis them that helpis vs: to the intent, that vve continuallie haif occasionn to offer up to thee, sacrifice of thankesgiving, through Iesus Christ our Lord and sauour. So be it.

PSALME LV. I. H.

T David in gret distres, complaineth of Saules crueltie and falsehood of his familiar acquaintance, effe:cteuoslie mouing the Lorde to pitie him. Then assured of deliuerance, he setteth furth the grace of God, as if he had already obtained his request.

Sing this as the 35. Psalme.

O God giue care, and doe apply,
to heare mee when I pray:
And when to the I call and cry,
hyde not thy face away.

2 Take heed to me, grant my request,
and answere mee againe:

With

With plaints I pray full fore opprest,
great grief doth mee constraine.

3 Because my foes with threatens and cries
oppresse mee through despyte:
And so the wicked sort likewise,
to vex me haue delight.

For they on counsell do conspyre,
to charge mee with some ill:
And in their hastie wrath and ire,
they do persew mee still.

4 My heart doth faint for want of breath,
it panteth in my brest:
The terrours and the dread of death,
do work mee much vnrest.

5 Such dreadfull feare on mee doth fall,
that I therewith do quake:
Such horreur whelmeth mee withall,
that I no strife can make.

6 But I did say, who will giue me,
the swift and pleasant wings
Of some fair Dow, then would I flee,
and rest mee from these things.

7 Lo then I would go farre away,
to flee I would not cease:

And I would hyde my self and stay

in some great wildernesse.

I would be gone in all the haste,
and not abyde behinde:

That I were quyte, and ouerpast,
these blasts of boisteous winde.

Deuyde them Lord, and from them pull,
their diuelish double tongue:

For I haue spied their Cietie full,
of rauine, strife, and wrong.

For they both night and day about
do walke vpon her wall:

In middes of her is mischief stout,
and sorrow eke withall.

Her inward parts are wicked plaine,
her deedes are much to vile:

And in her streetes there doth remaine,
all craftie fraud and guile.

If that my foes had sought my shame,
I might it well abyde:

From open enemies check and blame,
some where I could me hyde.

But thou, that was my fellow deir,
quhilk friendship didst pretend:

And didst my secrete counsell heare,
as my familiar friend.

14 With

- 14 With whome I had delight to talke,
in secret and abroad:
And we together oft did walke,
within the house of God.
- 15 Let death in haste vpon them fall,
and send them quick to Hell:
For mischief reigneth in their hall
and Parlour where they dwell.
- 16 But I vnto my God will cry,
to him for helpe I flee:
The Lord will heare me by and by,
and he will succour mee.
- 17 At morning, none, and euening tyde,
vnto the Lord I pray:
When I so instantlie haue cried,
he doth me not say nay.
- 18 To peace he shall restore me yet,
though warre be now at hand:
Although the nomber be full great,
that would against mee stand.
- 19 The Lord that raigneth ere and late
shall heare, and wrack them fore:
For sith no change is of their state,
they feare not God therefore.
- 20 Vpon his friendes he laid his handes
which

which were in couenaunt knit:
freindship to neglect the bands,
he passeth not a whit.

Though warre within his hart did boile,
lyke butter were his wordes:
though his wordes were smooth as oyle,
they cut als sharpe as swordes.

Cast thou thy care vpon the Lord,
and he shall nourish thee:
or he will not for ay recorde.
the iust in thrall to be.

But God shall cast them deep in pit,
that thirst for blood alwaies:
e will no guilefull man permit,
to liue out half his dayes.

though such be quyte destroyed and gone,
in thee O Lord I trust:
shall depend thy grace vpon,
with all my heart and lust.

The Conclusioun as after the first Psalme.

A Prayer vpon the lv Psalme.

*O Righteous Father in all thy iudgementis, that for
the tryall of our pacience, suffers vs to bee afflictit
ith vvithin and vvithout: Delyuer vs from all our
emies. Discover the craft and hypocrisie of al them
that*

that be thair fair and sveit vwordis, ga about to su-
pres vs. Stop their fals tongues, schorten the course
their life, and make it knarvin unto them, that the
hesdelyte in nane, bot in them that traistis in the
through Iesus Christ, thy deir Sonne. So be it.

PSALME lvi, I C,

¶ David being brought to Achis King of Gath, complaineth of his
enemies, demandeth succour, trusteth in God, and promiteth to per-
forme his vowe, quhilk was to praise God in his Kirk.

Sing this as the 27. Psalm,

O God to mee thy mercie show,
Whom mé wold swallow & deuour
Each day they strue to bring me low
Vexing me fore from hour to houre.

2 Mine enemies dailie would me eat,
For manie do against me fight:

O thou most high, yet in this strait,

3 In thee my hope is surelie pight.

4 I will reioice in God for ay,
Because his wordes are true and iust:
And feare no whit what fleshe do may
To mee, sith I in God do trust.

5 The words quhilk I my self did speak,
Are turned to my smart and grief,
Their thoghts ech one tend thē to wreak
On me causeles, to my mischief.

In companies conuene do they,
Keping them secret in their strait:
They to my steppes take heed alway,
For why, to trappe my soule they wait.
They think they shall escape at last,
Because they work iniquitie:
But thou O God in wrath down cast,
These wicked folke and them destroy.

My wandrings thou hast nombred all,
And in thy bottell put my teares:
Are they not written great and small,
As thy Register witnes beares.

What time to thee I call and cry,
Mine enemies then aback shall flee:
Thi know I most assuredlie,
For God the Lord, he is with mee.

o For this will I in God reioice,
Because his promises are sure:
To him will I lift vp my voice,
Whose word for euer doth endure.

1 And since my trust in God doth stand,
I will mans power not feare at all.

2 O Lord, thy vowes are in my hand,
To thee, I praises rander shall.

3 For thou from death my soule made free
And kepest my feet from slip or fall:

M

That

That I may walke, Lord, before thee,
With such as light haue ouer all.

The Conclusion, as efter the 27. Psalme.

A prayer vpon the lvii Psalme.

TRue and enerliuing God, the only help and support
of all thy pure afflictit people, destroy the enterprys
of all our enemies, and let all vs that traistis in thy pre
mises, feill thy fatherlie gudeness. Despyse not our pray
ers, but be helpfull to vs in the tyme of our troubillis
that vve haifand assurance of thy fauour, neid not to
regard the force of our enemies, that vvee may rander
vnto the continuall praises, for deliuering vs out of a
dangers, through Iesus Christ, thy deir Sonne. So be it

PSALME LVII, R. P.

¶ Dauid in the desert of Ziph, benaied by the inhabitants, and in
the same caue with Saul, calleth vnto God, with full confidence that
he will performe his promises, and shew his glorie in heauen & eart
against the cruell enemies. Therefore he randreth laud and praise.

Sing this as the ten Commandement is.

BE mercifull to mee, O God,
be mercifull to mee:
For why? my soule in all assaultes,
shall euer trust in thee:
And till these wicked stormes be past,
which rise on euerie side:
Vnder the shaddow of thy wings,
my hope shall alwaies byde.
2 I will therefore call to the Lord,
who is most high alone:

O God, who will his work in mee,
bring to perfection.
He will send downe from heauen aboue,
to saue mee and restore:
from the rebukes of wicked men,
that faine would mee deuoure.

God will his mercie surelie send,
and constant treuth also:
to comfort me, and to defend,
against my cruell foe.
Alas, to long my soule doth ly,
amongst these Lyons keene:
That rage and fume like flambes of fyre,
the Sonnes of men I meane.

Whose teeth ate lyke the grounden speare,
like arrowes are their words:
And eke their touniges in forging lies,
are sharpe as ony swords.
Exalt thy self, O Lord, therefore,
about the heauens hight:
And ouer all the earth declare,
thy glorie and thy might.

To trap my steppes where I should passe,
and snare they did lay out:
My soule was pressed down for feare,

which compast me about.
Before me they did digge and cast,
a deep and vglie pit:
Yet now they fallen are at last,
them selues in middest of it.

7 My heart is readie bent ô Lord,
my heart is readie bent:
I will sing songs, and Psalmes of praise,
to thee I will present.

8 Awake my tounge, my great delyte,
my Viole, and my Harpe:
I will get vp by breake of day,
and of my God will carpe.

9 I will thee praise O Lord of might,
the pepill all among:
And eke amid the Nations great,
of thee shall be my song.

10 For thy goodnes is wondrous great,
and to the heauens doth reach:
The cloudes and elements aboue,
thy faithfulnessse do preach.

11 Exalt thy self ô Lord therefore,
aboue the heauens hight:
And ouer all the earth declare,
thy glorie and thy might.

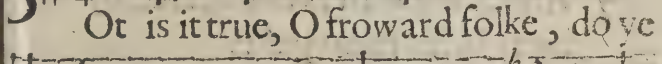
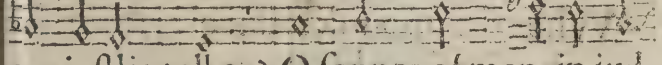
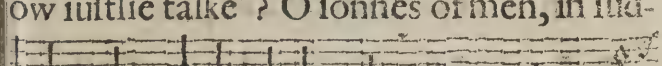
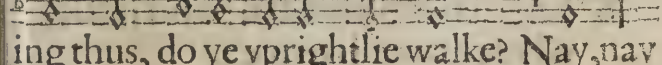
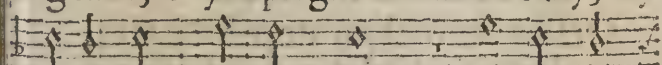
The Conclusion, as after the first Psalm.

A prayer vpon the lviii Psalme.

Gode and gracious G O D, that hes vwillit vs to
 vvalke before thee in all sinceritie and cleinnesse of
 fe: Grant, that thir vvickit, craftie, and malicious
 rannis, haif na pouwer to annoy vs, according to thair
 will: bot that they be and rutte out of the number of
 the liuand, vvee may remaine as fruitfull treis in thy
 ous, through the good esperance vve haif in thee, and
 thy Sonne, Christ Iesus our Lord, So be it.

PSALME LVIII. W. K.

[He describeth the malicious enemies Sauls flatterers, who secret
 and openlie sought his destruction, from whome hee appealeth to
 Gods iudgement, shewing that the iust shal reioice at the punishment
 the wicked, to Gods glorie.

3  Ot is it true, O froward folke, do ye
 ow iustlie talke? O sonnes of men, in iud-
 ing thus, do ye vprightlie walke? Nay, nay
 yee rather mischiefe muse, whereto your
 heartes be bent: To execute your cruel rage
 on earth your time is spent.

- 3 But what the wicked strangers are,
and from the womb they stray:
Yea from their birth they leudlie erre,
and none so lie as they.
- 4 Their subtile malice doth surmount
the craftie serpents speare:
- 5 Who culd th'enchanters charmes auct
by stopping close his eare.
- 6 Break thou, O Lord, the teeth of such,
as do thy trueth deuoure:
The iawes of these young Lyons Lord,
breake down, and swage their power.
- 7 And as the waters doe decrease,
away so let them passe:
When that thou dost thine arrowes shooc
then let them breake as glasse.
- 8 Let such consume as doeth a snaille,
whose nature is to melt:
Or like vntimelie frute, whose eies,
no Sunne hath seene or felt.
- 9 As flesh reid raw, vnmeet for meat,
till change be made by fyre:
So let them Lord fade hence, as with
a whirlewind in thine yre.
- 10 The righteous shall in heart reioice,

thy vengeance thus to see:
 And bathe his feet in such mens blood,
 with pure affect shall he,
 And men shall say now of a truth
 the righteous frute may haue:
 by seeing God to iudge the earth,
 and yet his flock to saue.

The Conclusion, as efter the first Psalme.

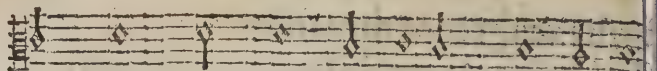
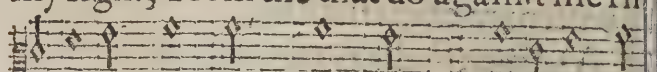
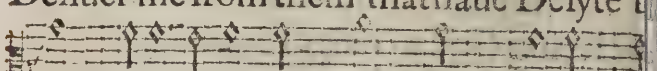
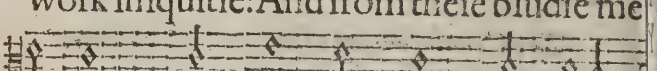
A prayer vpon the lviij. Psalme.

Mercifull Lord, the righteous iudge of the World,
 that knauvis the malice & crueltie of the ene-
 mies of thy Kirk: repres thair blasphemies, cast down
 thair fierce lukis, & utterlie confound them, that the
 godlie seand the feirfull vengeance, that thou takis v-
 o thy enemies, maybe the mair & mair mouit to prais
 thy righteousnesse and goodnesse, and may praise thy ba-
 tie name, through Iesus Christ, our Saniour, So be it.

PSALME LIX. R. P.

¶ David beand sair afflicted be Saul, and brought to great extre-
 mite be him, calleth God to be witnes of his innocencie, and craueth
 his help, declaring the hope that he hes to be heard of him.

D


 my right, From the that do against me rise

 Deliuer me from them that haue Delyte

 work iniquitie: And from these bludie men

 me saue, That seeke my soule with crueltie

- 3 For lo, they wait my soule to take,
 Strong men against mee do conuene:
 Not for the fault that I did make,
 That they O Lord in mee haue seene.
- 4 They runne on fast for none offence,
 Prepare themselues with brags & boasts
 Arise therefore in my defence,
 And them behold Lord God of Hostes.
- 5 O God of Israell awake,
 That thou all Nations so maist try:
 To punish them no pitie take,
 That thus transgresse malitiouslie.
- 6 At night they stirre and seek about,
 As hountrie hounds they howle and cry,
 All the Cietie clene throughout,
 From place to place they seeke and spy.

Behold their lippes, such spyteful wordes
Caste out, as they should seeme to beare
Within their mouth sharp edged swords
For what regarde they who doth heare,
Bot Lord, thou hast their wayes espied,
And at the same shalt laugh apace:
The Heathen folke thou shalt deride:
Yea, mock and scorne them to their face.

His force therefore that wold me wrong
I will referre O Lord to thee:
For though for mee he be too strong,
Yet God will my defender be.

God will preuent mee with his grace,
Whose mercies I haue found of olde:
God will my foes echone deface,
So that mine eies shall it behold.

1 But slay them not, least their decay,
My people should forget and light:
Disperse the n Lord, our shield and stay,
And bring them low by thy great might.

2 Let them be taken in their pride,
The sinnes of their owne mouth, euē that
Whereto their lippes were ay applyed,
Curses and lies then let them prate.

3 Consume, consume them in thine ire,

- That they hencefurth no more be kend:
 That men may know how great impyre,
 Hath Iacobs God to the worlds end.
- 14 And they in th'euening shall turne back
 Like barking Dogs, quhilk houle & cry,
 Quhen they runne here and there, for lak
 The toun about their pray to spy.
- 15 They wander shall for hounger great,
 To seeke their food with neid opprest:
 Before they filled be with meat,
 Although the night driue them to rest.
- 16 But I will sing of thy great power,
 And earlie will thy mercies praise:
 For thou hast ay bene my strong towre,
 And refuge in my troublous dayes,
- 17 To thee my onelie strength I will,
 Therefore sing Psalmes vncessantlie:
 For God is my defence, and still,
 A God most mercifull to mee.

The Conclusion, as efter the 27. Psalme.

A Prayer vpon the lix. Psalme.

Eternall God, that delyt is in innocencie & vpright
 nes of them that seruie the in thair haill hart: cast
 down our enemies, that mocks thy haly providence, and
 dois nathing bot deuise our destruction. Destroy thair
 eterpryses, & spulzie them of thair poouer, to the intēt
 they may knaue, that thou beiris reule in thy Kirk, &
 shauis mercie to al them that puts thair traist in the,

brough Iesus Christ, thy Sonne. So be it.

PSALME LX. I.C.

David now King ouer Iudah, after manie victories, sheweth by euident signes, that God elected him King, assurand the people that GOD will prosper them, if they approue the same.

Sing this as the 54. Psalme.

O Lord, thou didst vs cleane forsake,
and scatterdst vs abroad:

Such great displeasure thou didst take,
returne to vs O God.

2 Thy might did moue the land so sore,
that it in sunder brake:

The hurt thereof O Lord, restore,
for it doth bow and quake.

3 With heauie chance thou plagest thus,
the people that ate thine:

And thou hast giuen vnto vs,
a drink of giddie wyne.

4 But yet to such as feare thy name,
a banner thou didst shew:

That they may triumph in the same,
because thy word is true.

5 So that thy might may keep and saue,
thy folke that fauour thee:

That they thy help at hand may haif,
O Lord, grant this to mee.

6 I will

6 I will reioice, for God hath said,
within his holie place:

That I shall Sichem land deuyde,
and Succoths Vale by pace.

7 Gilead is giuen to my hand,
Manasses mine beside:
Ephraim the strenth of all my land,
my Law doth Iuda guide.

8 In Moab I will washe my feet,
ouer Edom throw my shoe:
And thou Palestine see thou seeke,
for fauour me vnto.

9 But who will bring mee at this tyde
Vnto the Cietie strong:
Or, who till Edom will mee guide,
so that I go not wrong.

10 Wilt thou not God? which didst forsake
thy folke, their lands and coastes:
Our warres in hand that wouldst not take,
nor walke among our Hostes.

11 Giue aide, ô Lord, and vs releue,
from them that vs disdaine:
The help that Hostes of men can giue,
it is but all in vaine.

12 But throgh our God we shal haue migh

to take great things in hand:
 He will tread down and put to flight,
 all those that vs withstand.

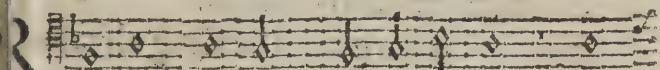
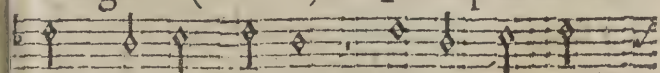
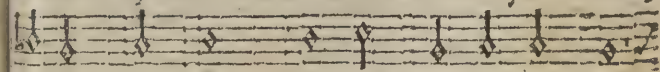
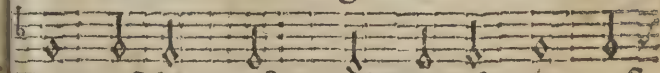
The Conclusioun as efter the first Psalm.

A prayer vpon the lx. Psalm.

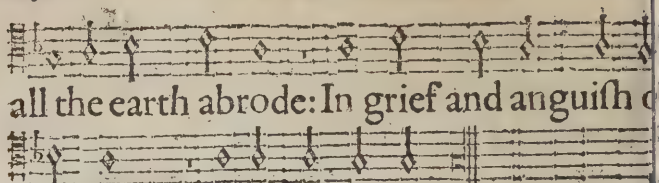
O Lord God, that desires not the deith, bot rather
 the conuerfioun of pure sinners: handill vs nocht
 according to the rigour of thy iustice, bot be thy might-
 e pouer, put aback al them that ryfis aganis vs: that
 we putt and our haill traist in thee onelie, may obtain
 iusticie, and tharby rander the hartie thanks, throg
 thy deir Sonne, Iesus Christ, our Lord and Saviour.
 Amen.

PSALME LXI. I.H.

Whether he were in danger of the Ammonites, or pursued of
 Balon, he crieth to the Lord: and deliuered and confirmed in his
 kingdom, promisetht perpetual praises.

R 
 Egarde (ô Lord) for I complaine. And

 make my sute to thee: Let not my wordes,

 returne in vaine, But giue an eare to me.

 From of the coastes and vtmost partes of

all



all the earth abroad: In grief and anguish of
my heart, I crie to thee, ô God.

Vpon the Rock of thy great power
my wofull minde repose:

3 Thou art my hope, my Fort and Towre,
my fence against my foes.

4 Within thy Tent I lust to dwell,
for euer to indure:

Vnder thy wings I know right well,
I shall be safe and sure.

5 For thou, O Lord, heardst my request,
and granted eke the same:

And with an Heritage hes blest,
all such as feare thy Name.

6 This shalt thou grant the King alwaies
a life full long to see:

To manie ages shall his daies,
and yeares prolonged be.

7 That he may haue a dwelling place.
before the Lord for ay:

O let thy mercie, treuth, and grace,
defend him from decay.

8 Then shall I sing for euer still,

with

with praise vnto thy Name:
that all my vowes I may fulfill,
and dailie pay the same.

The Conclusion as efter the first Psalme.

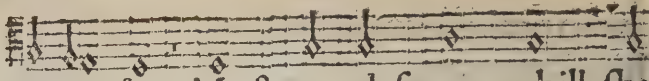
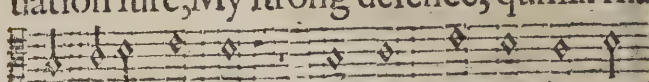
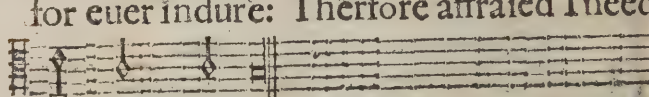
A Prayer vpon the lxi Psalme.

Almightie God, the help and defence of all the that
feiris the, grāt that vve may saue line vnder the
ifgaire and protection of thy vvelbelonit Sonne Je-
s-Christ. Grant alsua, that his kingdom be thy great
ouer, may prosper and be advanced daylie mair and
air. And that vve be and settellit vpon thy promissis
ay rander vnto thee sacrifices of praise and thankes-
giving, baith nou and euer mair. So be it.

PSALME LXII. I. H.

Dauid declareth by example, and name of God, that he and al
pill must trust in God alone: seing that all without God, goeth to
nought, who onlie is of power to saue, and that he rewardeth man
according to his works.

Although my soule hath sharplie bene
tasted, yet towards God with silence haue
I walked: In whome alone all health and
hope I see: He is mine health and my sal-
uation


 uation sure, My strong defence, quhilk sha

 for euer indure: Therefore affraied I need

 not much to be.

3 How long will ye,
 of mischief thus be musing:
 Thereby not mine,
 but your owne deaths procuring:
 For yee shall bee,
 like to a rotten wall.

4 Yet lo, how they
 consult for to displace him,
 And by their lyes,
 from dignitie to chase him:
 With mouth they blesse,
 their hearts repleat with gall.

5 Bot thou my soule,
 in silence wait Gods leasure:

6 Who is mine hope,
 my strench, and onlie treasure.
 Therefore my foes,
 I need nothing to feare.

7 In God the Lord,

my sauing health is certaine:
ly glorie doth
to him also appertaine.
e is my Rock
I trust he will me heare.

Trust in the Lord
ye people sore oppressed:
naw him your grief,
He will it see redressed:
or he alone,
our hope must be and stay.
But yet (alas)
mens sonnes are meere vanitie:
uch liars are,
as pretend most grauitie:
ea, vanitie
in weight them down will waye.

Put then no trust
in wicked oppression:
nd be not vaine,
nor yet want discretion.
riches grow,
set not your hearts thereon.
God once or tyme,
spake thus within my hearing:

N

That

That power to him,
alone was appertaining:
And that all should,
depend well thereupon.

12 But thou O Lord
to thine thy mercie shewest:
And as men be,
so thou their workes rewardest.

The Conclusioun, to be eikit in thir 8. lynes.

To God therefore
let vs with besie cure
Giue land and glorie
as feruentlie as we can.
As was before
ay sen the vvarld began:
Quhilk euermore,
but cessing shall indure.

A prayer vpon the lxii. psalme.

Eternall God, that art the onely glorie and esperance
of thy children, assist vs euery in tyme of our trou-
billis, and delyuer vs from the troupes of all our enem-
ies. Schauv vnto them that all is bot vanitie: and th-
it is na thing that they accompt for thair gret riches
& tresure: Seing thair is na helth but vnto them, th-
traistis in thy gudenes and mercie, quhilk thou hee de-
clarit and made manifest to vs, in thy deir Sonne I-
sus Christ. So be it.

PSALME LXIII. T. S.

David after his danger in Ziph, giueth thanks to GOD for his wonderfull deliuerance, in whose mercies he trusted euen in the midst of his miseries, prophesying the destruction of Gods enemies: & con-
 trariwise happines to all them that trust in the Lord. 1. Sam. 23.

Sing this as the 44. Psalme.

O GOD, my God, I watch betime,
 to come to thee in haste:
 For why? my soule and bodie both,
 do thirst of thee to taste.
 And in this barren wilderness,
 where waters there are none:
 My flesh is parcht for thought of thee,
 for thee I wishe alone.

That I might see yet once againe
 thy glorie, strength, and might:
 As I was wont it to beholde,
 within thy Temple bright.
 For why? thy mercies farre surmount
 this life and wretched dayes:
 My lippes therefore shall giue to thee,
 dew honour, laude, and praise,
 And whiles I liue, I will not faile,
 to worship thee alway:
 And in thy Name I shall lift vp
 mine hands when I do pray,

5 My soule is filled as with marow,
 quhilk is both fat and sweit:
 My mouth therefore shall sing such songs,
 as are for thee most meet.

6 When as on bed I think on thee,
 and eke all the night tyde:

7 For vnder couert of thy wings,
 thou art my ioyfull guide.

8 My soule doth surelie stick to thee,
 thy right hand is my power:

9 And those that seeke my soule to stroy,
 them death shall soone deuoure.

10 The sworde shall them deuour echone,
 their carcases shall feed

The hungrie Foxes, quhilk do roue
 their prey to seeke at neede.

11 The King and all men shall reioice,
 that do professe Gods word:

For liers mouthes shall then be stopt,
 quhilk haue the truth disturbde.

The Conclusion, as efter the first Psalm.

A prayer vpon the lxiii. psalme.

O Loving God, that hes promisit to be amangis the
 middis of the, that callis vpon the in verity: grant
 vnto vs, that vve may sa call vpon thee, in open assem-
 blie,

ie, that beand vnder thy protectioun, vve may fynde
 y grace and fatherlie fauour main and mair: sa that
 vnder the Kingdome of thy Sonne Christ Iesus, vvee
 ay obtene full victorie ouer all them that troubillis
 . So be it.

PSALME LXIIII. I. H.

[David praith against the fals reporters and sclanderers, hee de-
 reth their punishment and destruction, to the comfort of the iust,
 and to the glorie of God.

Sing this as the 18. Psalm.

O Lord, vnto my voice giue care,
 with plaint when I do pray:
 And rid my life and soule from feare,
 of foes that threat to slay.
 Defend me from that sort of men,
 quihilk in deceits do lurke:
 and from the frowning face of them,
 that all ill feates do worke.

Who whet their tongs, as we haue sene
 men whet and sharpe their swordes:
 they shutte abroad their arrowes kene,
 I meane most bitter words.
 With preuie slight shoot they their shaft
 the vpright man to hit:
 he iust vnware to stryke by craft,
 they care, or feare no whit.

A wicked wark haue they decreed,

in counsell thus do cry:

To vse deceit let vs not drede,
what? who can it espy?

5 What wayes to hurt they talke and m
all tymes within their hart:

They all consult what feates to vse,
each doth inuent his part.

7 But yet all this shall not auaille,
when they think least vpon:

God with his dart shall them assaile,
and wound them euerie one.

8 Their craftes and their tounge withall
shall worke them selues such blame:

That they shall flee which see their fall,
and wonder at the same.

9 Then all shall see, and know right well
that God the thing hath wrought:

And praise his wittie worke, and tell,
what he to passe hath brought.

10 Yet shall the iust in God reioice,
still trusting in his might:

So shall they ioy with mynde and voice
whose hart is pure and right.

The Conclusion, as efter the first Psalme.

A Prayer vpon the lxxiii Psalme.

ETernall and euerliving God, that confoundis the
 vvyse of the vvarlde in thair vvin vvisedome:
 Withdraw vs out of the companies of the vvickeit, &
 out of the societies of the vagodlie: that studies conti-
 nuallie to calumniat thy pure seruants, and them that
 raistis in thee. Delyner vs from the girnes they lay
 for vs: to the intent, we may haue cause daylie to glo-
 rify thy gudeness, quhilk thou makis vs to feill through
 thy vveilbelouit Sonne, Iesus Christ. So be it.

PSALME LXV. I. Hop.

A thankesgiuing vnto God by the faithfull, who are signified by
 Sion and Ierusalem, for the chosyn, preseruation, and governance of
 hem, and for the plentiful blessings powred forth vpon al the earth.

Sing this as the 39. Psalme.

THy praise alone, O Lord, doth reigne,
 in Sion thine owne Hill:

Their vows to thee they do maintaine,
 and their behestes fu'fill.

2 For that thou doest their praier heare,
 and doest thereto agree:

Thy people all both farre and neare,
 with trust shall come to thee.

3 My wicked deedes preuaile, O Lord,
 they power haue ouer mee:

But thou shalt mercie vs accord,
 although we sinfull be.

N iiii

- 4 The man is blest whome thou dost chuse
within thy Court to dwell:
Thy house and Temple he shall vse,
with pleasures that excell.
- 5 Thou wilt in Iustice heare vs God,
our health of thee doth ryse:
The hope of all the earth abroad,
and the sea coastes likewise.
- 6 With strenth he is beset about,
and compast with his power:
He maketh the mountaines strong and stou
to stand in euerie stoure.
- 7 The swelling seas he doth assuage,
and maketh their streames full still:
He doth restraine the peoples rage,
and rewlis them at his will.
- 8 The folke that dwell full farre on earth,
shall dread thy signes to see:
Thou shalt the morne and euen with mirth,
make passe with praise to thee.
- 9 When that the earth is chapt and dry,
and thirsteth more and more:
Then with thy droppes thou doest apply,
and much encrease her store.
The flood of God doth ouerflowe,

and

and so doth cause to spring:

The seed and corne which men do sow,
for he doth guide that thing.

10 With weite thou doest her sorrowes fill,
whereby her cloddes do fall:

Thy droppe to her thou doest distill,
and blesse her frute withall.

11 Thou deckst the earth of thy good grace
with fair and pleasant crops

Thy cloudes distill their dew apace,
great plentie they do drop.

12 The Pastures of the desert drop,
with fatnes they abound:

The hilles also for ioy shall hop
so fertill is their ground.

13 In Pastures plaine the flock do feede,
and couer all the earth:

The Vales with corne shall so exceed,
that men shall sing for mirth.

The Conclufioun, as after the first Psalm.

A prayer vpon the lxxv psalme.

Favorabill and most mercifull Father, that has e-
lected and placed vs in thy Kirk: Grant that wee
may continuallie acknowledge this thy inestimabill
benefite: that wee euer dependand vpon thy pover &

N v

gudenes,

*gudenesse, do not regard our aduersaries, bot may leif
in quyetnes, aluwayis readie to sing thy praises, through
Iesus Christ, thy Sonne. So be it.*

PSALME LXVI. I. H.

¶ Daudid' exhorteth to praise the Lord in his wonderfull warkis. He
setteth furth the power of God to affrai: rebelt, and sheweth Gods
mercie to Israell. and prouoketh all men to heare, and praise his halie
Name.

Y E men on earth in God reioice, With
praise set furth his Name: Extoll his might
with heart & voice, giue glorie to the same.
How wonderfull, 'o Lord, say ye, In all thy
workes thou art: Thy foes for feare shall
seeke to thee, Full sore against their hart.

4 All men that dwel the earth throughout
shall praise the name of God:
The laude thereof the world about,
they shall shew furth abroad.

5 All

- 5 All folke come forth, behold and see,
what things the Lord hath wrought:
Marke well the wondrous works that he,
for man to passe hath brought.
- 6 He laid the sea lyke heapes on hie,
therein a way they had:
On foot to passe both fair and dry,
whereof our hearts were glade.
- 7 His might doth reule the worlde alway,
his eies all things beholde:
All such as would him disobey,
by him shall be controld.
- 8 Ye people giue vnto our God,
dew laud and thanks alway:
With ioyfull voice declare abroad,
and sing vnto his praise.
- 9 Quhilk doth endew our soule with lyfe,
and it preserue withall:
He staieth our feet, so that no strife,
can make vs slippe or fall.
- 10 The lord doth proue our deeds with fyre
if that they will abyde:
As workmen do when they desire,
to haue their siluer tried.
- 11 Thou hast vs taken in the snare,
where

where we haue bene full long:
Our loines likewise they compast are,
with chaines and fetters strong.

12 And thou also didst suffer men,
on vs to ryde and reigne:
We went through fyre and water then,
for verrie grief and paine.
Yet sure thou doest of thy good grace,
dispose it to the best:
And bring vs out into a place,
to liue in wealth and rest.

13 Vnto thy house resort will I,
to offer and to pray:
And there I will my self apply,
my vowes to thee to pay.

14 The vowes that with my mouth I spak,
in all my grief and smart:
The vowes [I say] that I did make,
in dolour of mine heart.

15 Brunt offrings I will giue to thee,
of Incense and fat Rammes:
Yea, this my Sacrifice shall be,
of Bullockes, Goates, and Lambes.

16 Come furth and hearken here full sone
all ye that feare the Lord:

What

What he for my poore foule hath done,
to you I will record.

7 Full oft I cald vpon his grace,
this mouth to him did cry:
My tounge likewise did speed apace
to praise him by and by.

8 But if I feele my heart within,
in wicked workes reioice:
Or, if I haue delyte to sinne,
God will not heare my voice.

9 But surelie God my voice hath heard,
and what I did requyre:
My prayer he did well regarde,
and granted my desire.

10 All praise to him that hath not put,
nor cast mee out of minde:
Nor yet his mercie from me shut:
quhilk I do euer finde.

The Conclusioun, as efter the first Psalm.

A Prayer vpon the lxvi Psalm.

O Lord, to quhome all glorie and honour dois apper-
taine, make that thy mervelous vvarkis may bee
narvin throughout the haill earth: and that the force
of thy puissance may down thring thy enemies and ours.
Further grant to vs, that vve may be sa settillit be the
afflict-

afflictions that thou sendis vnto vs, that we cease ne-
uer to praise thy mercie and goodnes, quhilk is aboun-
dantlie shauin furth to vs, in thy deir Sonne, Iesu
Christ, our Redeemer. Sobe it.

PSALME LXVII. W. Whitting.

A sweit praier for all the Faithfull to obtaine the fauour of Go
and to be lightened with his countenance: to the end that his way
iudgements may be knowne throughout the earth: reioicing that go
is the gouernour of all nations.

O Vr God that is Lord, & auctor of grace
Turne to vs pure soules, his mercifull face
His blessings increas, defend vs with might
And shew vs his loue, & countenance bricht

2 That whyles in this earth
we wander and walke:
Thy wayes may be knowne
in thought, deed, and talke.
And how thy great loue
toward mankynde is bent,
Since thy saving health

The people therefore,
O God let them praise
Thy wonderfull workes
and mercifull waies.
Yea, let all the world,
both farre, wyde, and neare,
praise thee their Lord God,
with reuerence and feare.

Oh, let the whole world
be glade and reioice,
And praise thee their God
with heart and with voice.
For thou shalt iudge all
with iudgement moſte right,
And likewyſe on earth,
ſhalt rule by thy might.

O Soueraigne God,
whoſe workes paſſe all fame,
Let all people praise
thy glorious Name:
All pepill (I ſay)
in euerie place,
Let them giue thee praise,
and extoll thy grace.

6 So ſhalt thou then cauſe

the earth frute to beare
 Most plentifulle,
 and euerie where:
 And God, euen God,
 on whome we do call,
 His blessings shall giue,
 and prosper them all.

7 So then we shall feele
 Gods blessings echone:
 And so of his grace
 there shall complaine none.
 Then all the worldes endes,
 and countries throughout
 His meruelous power,
 shall feare and redout.

The Conclufioun.

*To God our Father,
 And to his deir Sone,
 And to the halie Gaist,
 Quhilk three are all one:
 Begloir as it was
 In all tymes bygone:
 Is now, and fall be
 Quhen tyme fall be none.*

A Prayer vpon the lxxvii psalme

Eternall God, the Father of all lights, without t
 knowledge of quhome, we are *mair miserab*
 th

When the verray brute beistis: extend thy blessing ouer
us, and make that thy maist halie Name may be kna-
uin throughout the haill earth, and may bee wror-
ipped of all pepill and nations: to the intent, that all
men feiling thy mercifull benediction, may vvalke in
thy feir, as vve are teachit be Iesus Christ, thy Sonne.
be it.

PSALME LXVIII.

T. S.

Dauid expresseth the wonderfull mercies of God towards his
ple, who by all meanes and most strange sortes declareth him selfe
hem. Gods Kirk therefore be reason of his promises, graces, & vi-
ries, doth excell all worldlie things: wherefore all men are moued
raise God for euer.

Et God arise, and then his foes will
ne themselves to flight: His enemies then
ll runne abroad, and scatter out of sight.
d as the fyre doth melt the waxe, and
de blowe smoke away: So in the pre-
sen, the Lord, the wicked shall decay.
3 But our men before the Lord,
O shall

shall hartilie reioice:

They shalbe glade and merie all
and chearfull in their voice.

4 Sing praise, sing praise vnto the Lord,
who rydeth on the skye:

Extoll the Name of Iah our God,
and him do magnifie.

5 That same is he that is aboute,
within his holie place:

That Father is of Fatherlesse,
and Iudge of Wedowes case.

6 Houses he giueth and issew both,
vnto the comfortles:

He bringeth bound men out of thrall,
and Rebels to distresse.

7 When thou didst march before thy folk,
th'Egyptians from among:

And broughtst them through the wilderne
which was both wyde and long.

8 The earth did quake, the rain poured
heard were great clappes of thunder:

The Mount Sinai shuke in such sorte,
as it would cleaue asunder.

9 Thine heritage with droppes *hont the*
aboundantlie was weht: *miserabill*
then

1 Thus God wil wound his enemies head
and break the hairie scalpe
Of those, that in their wickednes,
continuallie do walke.

2 From Basan will I bring (said he)
my people and my sheepe:
And all mine owne, as I haue done,
from danger of the deep.

3 And make them dip their feet in blood,
of those that hate my Name:
And Dogs shal haue their tounge embrued
with licking of the same.

4 All men may see how thou o God,
thine enemies doest deface:
And how thou goest, as God and King;
into thine holie place.

5 The singers go before with ioy,
the Minstrels follow after:
And in the middes the Damsels play,
with Timbrell and with Tabre.

wine in thy Congregations,
well, praise the Lord:
In silence of us whole posteritie,

But righte ^{kes} with one accord.
was little Benjamin,

shall hartlie reioice:

They shalbe glade and merie all
and chearfull in their voice.

4 Sing praise, sing praise vnto the Lord,
who rydeth on the skye:

Extoll the Name of Iah our God,
and him do magnifie.

5 That same is he that is aboue,
within his holie place:

That Farher is of Fatherlesse,
and Iudge of Wedowes case.

6 Houses he giueth and issew both,
vnto the comfortles:

He bringeth bound men out of thrall,
and Rebels to distresse.

7 When thou didst march before thy folke
th Egyptians from among:

And broughtst them through the wilde
which was both wyde and long.

8 The earth did quake, the rain pour
heard were great clappes of thir

The Mount Sinai shuke in such
as it would cleaue asunder.

9 Thine heritage with drape,
aboundantlie was we.

21 Thus God wil wound his enemies head
and break the hairie scalpe
Of those, that in their wickednes,
continuallie do walke.

22 From Basan' will I bring (said he)
my people and my sheepe:
And all mine owne, as I haue done,
from danger of the deep.

23 And make them dip their feet in blood,
of those that hate my Name:
And Dogs shal haue their tounge embrued
with licking of the same.

24 All men may see how thou o God,
thine enemies doest deface:
And how thou goest, as God and King;
into thine holie place.

25 The singers go before with ioy,
the Minstrels follow after:
And in the middes the Damsels play,
with Timbrell and with Tabre.

26 Now in thy Congregations,
O Israell, praise the Lord:
And Jacobs whole posteritie,
giue thanks with one accord.

27 Their chief was little Benjamin,

but Iuda made their Hoste:
With Zabulon, and Nephthalim,
which dwelt about their cost.

28 As God hath giuen power to thee,
so Lord make firme and sure:
The thing that thou hast wrought in vs
for euer to indure.

29 And in thy Temple giftes will we
giue vnto thee O Lord:
For thine vnto Ierusalem
sure promise made by word.

Yea, and strange Kings to vs subdewd,
shall do like in those daies:

I meane to thee. they shall present
the giftes of laud and praise.

30 He shall destroy the spearmens ranks,
these Calues and bulles of might:
And cause them tribute pay, and daunt
all such as loue to fight.

31 Then shall the Lords of Egypt come,
and presents with them bring:
The Mores most black shall stretch their
vnto their Lord and King. [hands
32 Therefore ye Kingdomes of the earth,
giue praise vnto the Lord:

Sing Psalmes to God with one consent,
thereto let all accord.

33 Who though he ryde, and euer hath
about the heauens bright:

Yet by the fearefull thunder claps,
men may well know his might.

34 Therefore the strength of Israell,
ascribe to God on hie:

Whose might and power doth farre extend
about the cloudie skye.

35 O God thine holinesse and power,
is dread for euermore:

The God of Israell giueth vs strength,
praised be God therefore.

The Conclusion, as after the first Psalm.

A Prayer vpon the lxviii psalme

MAIST puissant God of Hostes, that maintaynes
and keepis all thē that traist in thee: Bend furth
thy inuincibill force, to destroy our enemies: make febill
the strength of the proud: turne our trubillis in prosperi-
tie, & grant that in the middis of our assemblies, the
praise of thy halie Name may be celebrate, as shalbe
maist agreabill to thy Worde, pronouncit be thy Sonne
Iesus Christ. So be it.

PSALME LXIX. A H.

Christ & his elect is figured in Dauid's zeale & anguish, the malit-
ous crueltye of whole enemies & their punishment, Iudas & such tra-
itors noteth, who are accursed. And gathering courage, offereth prayer
to God, prophesying of the kingdome of Christ.

S Ave me, ô God, & that with speed, The
 waters flowe full fast: So nie my soule doe
 they proceede, That I am sore agast. I stick
 full deepe in filth & clay, Where as I fele no
 ground: I fall into such fludes, I say, That
 I am like be drownd.

- 3 With crying oft I faint and quaille,
 my throat is hoarse and drie:
 With looking vp my sight doth faile,
 for help to God on hie.
- 4 My foes quihilk seek for to oppresse,
 my soule, with hate are led:
 In number sure they are no lesse,
 then hairees are on my head.

Though for no cause, they vexe me sore,
 they prosper, and are glade:
 They do compell me to restore,

the things I neuer had.

5 What I haue done for want of wit,
thou Lord all times canst tell:

And all the sinne that I commit,
to thee is knowne full well.

6 (O God) of Hostes, defend and stay,
all those that trust in thee:

Let no man dout, or shrink away,
for ought that chanceth mee.

7 It is for thee and for thy sake,
that I doe beare this blame:

In spyte of thee, they would mee make,
to hyde my face for shame.

8 My mothers sonnes, my brethren all,
forsake mee on a row:

And as a stranger they mee call,
my face they will not know.

9 Vnto thy house such zeale I beare,
that it doth pyne me much:

Their checks and taunts at thee to heare,
my verie hart doth grutche.

10 Though I do fast, my flesh to chaste,
yea, if I weep and mone:

Yet in my teeth this gear is cast,
they passe not therevpon.

11 If I for grief and paine of heart,
in sackcloth vse to walke:

Then they anone will it peruert,
thereof they iest and talke.

12 I was a talke to all the throng,
that sate within the gate:

The drunkards likewise in their song,
of mee did talke and prate.

13 But thee the while, ô Lord, I pray,
that when it pleaseth thee:

For thy gret trueth thou wilt alway,
send downe thine aid to me.

14 Pluck thou my feet out of the myre,
from sinking do mee keep:

From such as me persew with yre,
and from the waters deep.

15 Lest with the waues I should be drownd,
and depth my soule deuoure:

And that the pit should me confound,
and shut mee in her power.

16 O Lord of Hostes to mee giue care,
as thou art good and kynde:

And as thy mercie is most deare,
Lord haue mee in thy mynde.

17 And do not from thy seruant hyde,

PSALME Lxix.

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nor turne thy face away:

I am oppressed on euerie side,
in haste giue eare I say.

18 O Lord vnto my soule draw nie,
the same with aide repose:

Because of their great tyrannie,
acquyte me from my foes.

19 That I abyde rebuke and shame,
thou knowest and thou canst tell:

For those that seeke and worke the same,
thou seest them all full well.

20 When they with brags do break my hart
I seeke for helpe anone:

Bot find no friendes to ease my smart,
to comfort mee not one.

21 Bot in my meat they gaue mee gall,
to cruell for to thinke:

And gaue mee in my thirst withall,
strong Vineger to drinke.

22 Lord turne their Table to a snare,
to take them selues therein:

And when they think full well to fare,
then trappe them in the gin.

23 And let their eies be darke and blinde,
that they may no thing see:

Bow

Bow down their backs, and do them binde,
in thraldome for to be.

24 Powre out thy wrath, as hote as fyre,
that it on them may fall:

Let thy displeasure in thine yre,
take holde vpon them all.

25 As desert dry, their house disgrace,
their offspring eke expell:

That none thereof possesse their place,
nor in the ten tsdo dwell.

26 If thou doest strike, the man to tame,
on him they lay full sore:

And if that thou do wound the same,
they seeke to hurt him more.

27 Lord, let them heap vp mischief still,
sith they are all peruert:

That of thy fauour and goodwill,
they neuer haue no part.

28 And dashe them clene out of the buke,
of lyfe, of hope, of trust:

That for their names they neuer luke,
in number of the iust.

29 Though I, O Lord, with wo and grief,
haue bene full sore opprest:

Thy help shall giue mee such relief,

that

that all shall be redrest.

o That I may giue thy Name the praise,
and shew it with a song:
will extoll the same alwaies,
with heartie thanks among.

1 Quhilk is more pleasant vnto thee,
(such minde thy grace hath borne:)
then either Oxe, or Calfe can be,
that hath both hoof and horne.

2 Quhen simple folke do this behold,
it shall reioice them sure:
All ye that seek the Lord, be bold,
your life for ay shall dure.

3 For why? the Lord of Hostes doth heare,
the pure when they complaine:
His prisoners are to him full deare,
he doth them not disdaine.

4 Wherefore the skye, and earth below,
the sea with flood and streame:
His praise they shall declare and show,
with all that liue in them.

5 For sure our God will Sion saue,
and Iudaes cities builde:
Much folk possession there shall haue,
her streetes shall all be fild.

36 His seruants seed shall keep the same,
all ages out of mynde:
And there all they that loue his Name,
a dwelling place shall finde.

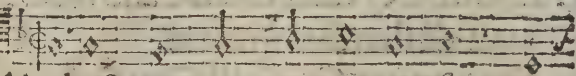
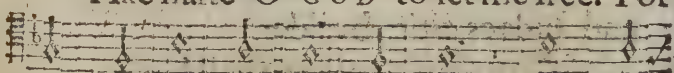
The Conclusioun, as after the first Psalme.

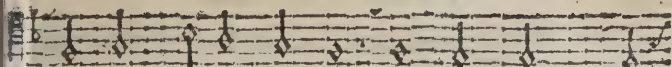
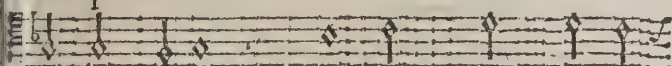
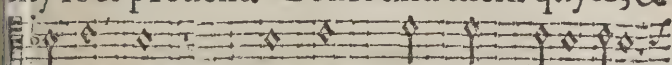
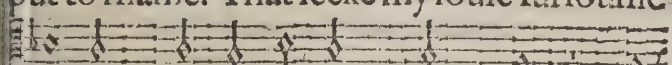
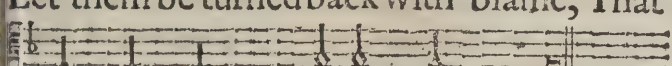
A prayer vpon the lxi. Psalme.

ETernall Father, and God of all consolatioun, that
for the satisfactioun of our sinnes, vvald cast downe
thy onelic Sonne to extreame dolours and anguishes, &
hes ordayned thy Kirk to pas be the samin way of af-
fliction: We besek the maist effecteously, that forsa-
mekill as vve are destitute of all help of men, vve may
sa mekill the mair be assurit of thy mercie and gudnes,
that vve may praise the sam before all creatures, baith
now and euer mair. So be it.

PSALME LXX. W. K.

He prayeth to be right speedelie deliuered, his enemies to be
shamed, and all that seeke the Lord to be comforted.

M
Ake haste O GOD to let me free: For

why, my foes are fearcelie bent. For helpe
with


 with speed I call to thee: O Lord make haste

 my foes preuent. Confound them quyte, &

 put to shame: That seeke my soule furiously

 Let them be turned back with blame, That

 wishe me harme, without cause why.

- 3 Let them be Lord, as men forlorne,
 And turned back with shame indeed:
 Quhilk cry, Aha, aha, in scorne,
 As though thou couldst not help at neede.
 4 But such as doe thy treuth approue,
 Let those be glade and ioy in thee:
 And such as thy saluation loue,
 Say thus, O God thou praised be.
 5 But now, O God I still remaine,
 In needines and great distresse:
 Make haste therefore me to sustaine,
 Delay not Lord, bot send redresse.

The
 like

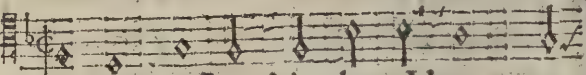
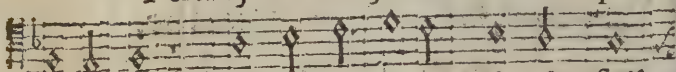
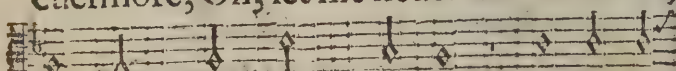
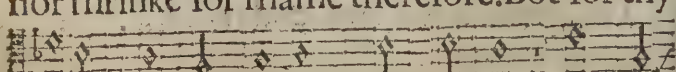
The Conclusion in thir four lynes.
To God begloir interminabil,
And his Sone verie God and man:
And halie Guist inseparabil,
As was ay senthe vuarld e began.

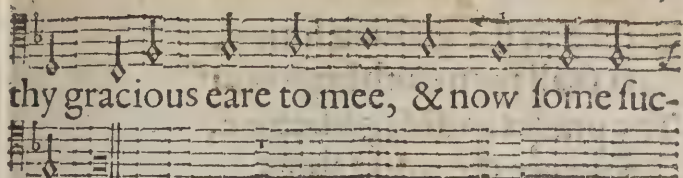
A prayer vpon the lxx. Psalme.

Celestiall and heauenly Father, the protectour and defender of all them that puts their confidence in thee: haste thee to helpe vs, and destroy the counsels of all them that scornis vs, becaus we traist in thy goodness. Grant that all they that seikis thee in their hault hart, and callis vpon thee in spirit & veritie, may haue continuallie new occasions to praise and magnifie thy haly name, through Iesus Christ, our Saniour, So be it.

PSALME LXXI. W. W.

¶ He praieth in faith established by promise, and confirmed by the work of God from his youth, to be deliuered from his cruell & wicked sonne Absalon with his confederacie, promised to be thankfull therefore.

M
Y trust, O Lord, in thee I haue put

euermore, Oh, let me neuer take the foile,

nor shrinke for shame therefore. Bot for thy

Iustice sake me rescue, and defend: Inclyne
thy



thy gracious eare to mee, & now some succour send.

3 Be thou my Rock most sure,
that ay I may be bolde:
Thou hast giuen charge to saue me sound,
and art my Towre and holde.

4 O thou my God and Lord,
from wicked hands me shield:
And from all cruell enemies rage,
which seeke to make mee yeeld.

5 For thou art my sure hope,
on whome I doe depend:
O Lord, my God thou art my trust,
since I did childhood end.

6 Yea, from my Mothers womb,
thou was my stay and guide:
Thou tookest me thence, therefore will I
thee praise both time and tyde.

7 As I a Monster were,
full manie fled mee fro:
Yet thou was my strong hope and trust,
so that I dread no fo.

8 Like as the gushing spring,
sa shall my mouth brust out:
Thy praises and Magnificence,
for euer the world about.

9 And now reiect me not,
when age crepth me vpon:
Nor yet forsake mee in this plonge,
when strength and force is gone.

10 For they haue talkt of mee,
which seeke my vtter shame:
And they which would bereaue my life,
deuyfed haue the same.

11 Saying with courage stout,
God hath him cast away:
Persew him hard, and hold him fast,
for none him succour may.

12 Ah God, some mercie shew,
and be not farre from mee:
My God make haste to help me now,
as mine hope is in thee.

13 Stryke thou my foes with shame:
kill them which would mee kill:
Let shame and slaunder burie them,
quhilk would me harme and ill.

14 The meane while patientlie,

I will

I will attend and waite:
Extolling euer more and more,
thy praises high and great.

15 And though thy sweit mercies,
in number passe my reach:

Yet will I daylie thy Iustice,
and thy sauing health teach.

16 I will remaine O Lord,
in thy great strength and might:

I will recorde thy bountie great,
and bring it forth to light.

17 My God thou hast me taught,
euen from my youth thy Lawes:

And hitherto I haue set furth
thy diuine workes and Lawes.

18 Forsake me not now, (Lord)
in this my gray hoarnesse:

Thy mightie power till I haue taught,
this age and their successe.

19 As for thy Iustice Lord,
it is in deede most hie:

For thou hast made wonderfull things,
O God, who is like thee?

20 For thou hast made mee see,
full great troubles and grief:

But when thou turnedst, comfort I felt,
by life thou sendst relief.

21 Mine honour and estate,
thou hast increased so:

That by thy louing face I feele,
my self comforted tho.

22 Therefore thy treuth will I
on Viols praise my Lord:

O holie one of Israell,
mine Harpe shall eke accord.

23 My lippes shall sing for ioy,
when I shall tune thy praise:

Likewise my soule by thee redeemed,
the same shall do alwaies.

24 Also my tounge shall speake,
thy mercies euer and ay:

For such as did procure my hurt,
shame hath brought to decay.

The Conclusion, as efter the 25. Psalme.

A Prayer vpon the lxxi. Psalme.

Celestiall and maiest mightie God, that is our con-
tinuall helper, let not thy gudenes and clemency be
farre from vs: Grant of thy soueraigne Iustice, that sic
as seikis our destruction may be confounded, and bee
compelled to vnderstand, that thair is not ane God like
unto

unto thee. Delyuer vs of all our troubillis, and comfort
thy pure afflictit anes: that we may haif continuall
mater to sing Psalmes to thee, with thankis and prai-
ses agreabill thairto, thragh Iesus Christ our Saniour.
So be it.

PSALME LXXII. I. H. p.

¶ Gods kingdome by Christ is represented by Salomon, vnder
whome fall be righteousness, peace, and felicitie, vnto whome all
Kings & Nations fall do homage, whose name and power shall endure
for euer.

Lord giue thy iudgements to the King,
therin instruct him well: And with his Sone
that princelie thing, Lord, let thy Iustice
dwel, That he may gouerne vprightlie, And
rule thy folke aright: And so defend through
equitie, The pure that haue no might.

3 And let the Mountaines that are lie,
vnto their folke giue peace:

And eke, the little hilles apply,
thy iustice to encrease.

4 That he may help the weak and pure,
with aide and make them strong:

And eke destroy for euermore,
all those that do them wrong.

5 And then from age to age shall they,
regarde and fear thy might:

So long as Sunne doth shine by day,
or els the Moone by night.

6 Lord, make the King vnto the iust,
lyke raine to fieldes new mowen:

And like to droppes that lay the dust,
and fresh the land vnsowen.

7 The iust shall flourish in his time,
and all shall be at peace:

Vntill the Moone shall leaue to prime,
waste, change, and to encrease.

8 He shall be Lord of sea and sand,
from shore to shore throughout:

And from the floodes within the land,
through all the earth about.

9 The people that in Desert dwell,
shall kneill to him full thick:

And all his enemies that rebell,

the earth and dust shall licke.

10 The Lords of all the Yles thereby,
great giftes to him shall bring:
The Kings of Sabe and Arabie,
giue manie costlie thing.

11 All Kings shall seeke with one accord,
in his good grace to stand:
And all the people of the world,
shall serue him at his hand.

12 For he the needie sort doth saue,
that vnto him do call:
And eke the simple folk that haue,
no helpe of man at all.

13 He shall take pitie on the pure,
that are with need opprest:
He shall preferue them euermore,
and bring their soules to rest.

14 He shall redeeme theit life from dread,
from fraud, from wrong, from might:
And eke their blood shalbe indeede
most pretious in his sight,

15 But he shall liue, and they shall bring
to him of Sabaes golde:
He shalbe honoured as a King,
and dailie be extold.

16 The mightie Mountaines of his land,
of corne shall beare such throng:
That it like Cedar trees shall stand,
in Libanus full long.

17 Their Cieties eke full well shall speed,
the frutes thereof shall passe:
In plentie it shall farre exceed
and spring als greene as grasse.

18 For euer they shall praise his Name,
while that the Sunne is light:
And think them happie through the same
all folke shall blesse his might.

19 Praise ye the Lord of Hostes and sing
to Israels God echone:

For he doth euerie wondrous thing,
yea, he himself alone,

20 And blessed be his holie Name,
all tymes eternally:

Thar all the earth may praise the same,
Amen, Amen. I say.

The Conclusioun, as after the first Psalm.

A prayer vpon the lxxii. psalme.

H Eauenlie Father, fountaine of all our felicitie,
that knowis how vnto this present hour, wee
haif bene oppressit under the tyrannie of Satan,

ene-

emie to all iustice and righteousness. We beseeke thee
of thy gret pover, that thou wouldest sue ordour and
establish the Kingdome of thy Sonne Iesus Christ, that
he be the Scepter of his word, he may sue reigne over
us, that wee renounce and the warld, and our selfis,
may serue him in feir and humilitie for euer. So be it.

PSALME LXXIII. W. Whitting.

¶ David teacheth, that neither the prosperitie of the vngodlie, nor
the affliction of the good, ought to discourage Gods children, but ra-
ther moue them to consider Gods providence, and to reuerence his
iudgements, for that the wicked vanish quyte away like smoak, and
the godlie enter into life euerlasting, in hope wherof hee refigaeth
him self whollie to Gods hands.

How euer it be, yet God is gude, and
kinde to Israell: & to all such as safely keep
their conscience, pure & well. Yet like a fule

I almost slipt: my feete began to slyde, and
or I wist, euen at a pinche my steppes awrie
can glide.

- 3 For when I saw such foolish men,
I grudgd, and did disdaine:
That wicked men all things should haue,
without turmoile or paine.
- 4 They neuer suffer pangs nor grief,
as if death should them smyte:
Their bodies are both stout and strong,
and euer in good plite.
- 5 And free from all aduersitie,
when other men are shent:
And with the rest they take no part,
of plague or punishment.
- 6 Therefore presumption doth embrace
their necks, as doth a chaine:
And are euen wrapt, as in a robe,
with rapine and disdaine.
- 7 They are so fed, that euen for fat
their eies oft tymes out start:
And as for worldlie goods, they haue,
more then can with their hart.
- 8 Their life is most licencious,
boasting much of the wrong,
Quhilk they haue done to simple men,
and euer pryde among.
- 9 The heauens and the living Lord,
- they

- they spare not to blaspheme:
And prate they do on worldlie things,
no wight they do esteeme.
- 10 The people of God oft tymes turne back
to see their prosperous state:
And almost drinke the selfe same Cup,
and follow the same rate.
- 11 How can it be that God (say they)
should know and vnderstand,
These worldlie things, since wicked men,
be Lords of sea and land?
- 12 For we may see how wicked men,
in riches still encrease:
Rewarded well with worldlie goods,
and liue in rest and peace.
- 13 Then why do I from wickednes,
my fantasie refraine:
And washe my hands with innocents,
and clenge mine heart in vaine?
- 14 And suffer scourges euerie day,
as subiect to all blame?
And euery morning from my youth,
sustaine rebuke and shame?
- 15 And I had almost said as they,
mislyking mine estate:

But

But that I should thy Children iudge,
as folke vnfortunate.

16 Then I bethought mee how I might
this mater vnderstand:

But yet the labour was to great,
for mee to take in hand.

17 Vntill the time I went into
thine holie place, and then
I vnderstood right perfitelie
the ende of all these men.

18 And namelic how thou fettest them
vpon a slipperie place:
And at thy pleasure and thy will,
thou doest them all deface.

19 Then all men muse at that strange sight,
to see how suddenlie
They are destroied, dispatcht, consumed,
and dead so horrible.

20 Much like a dreame when one awalkth,
so shall their wealth decay:
Their famous Names in all mens sight
shall ebbe and passe away.

21 Yet thus mine heart was greuit then,
my minde was much opprest:

22 So fond was I and ignorant,

and in this point a beast.

23 Yet neuerthelesse by my right hand,
thou holdst me alwaies fast:

24 And with thy counsell dost me guide,
to glorie at the last.

25 What thing is there that I can wishe,
but thee in heauen aboue?

And in the earth there is no thing
like thee that I can loue.

26 Mine fleshe and eke mine heart do faile,
but God doth faile me neuer:

For of my health God is the strength,
my portion eke for euer.

27 And lo, all such as thee forsake,
thou shalt destroy echone:

And those that trust in anie thing,
sauiug in thee alone.

28 Therefore will I draw neare to God
and euer with him dwell:

In god alone I put my trust,
thy wonders will I tell.

The Conclusion, as efter the first Psalme.

A Prayer vpon the lxxiii Psalme.

O Sweet and gracious Lord, grant vs of thy grace,
that we neuer be sa enuyus of the prosperous estat
of the ungodlie, that we declyne from the richt trade

of

of the godlie: bot that vve may be mair and mair as-
sured of thy gudenesse and Providence, in sic sort, that
our haill But may be, to be perpetuallie conioynit vvith
thee, through thy only Sonne Iesus Christ our Sauour
So be it.

PSALME LXXIIII. I. Hop.

A complaint of the destruction of the Kirk & true Religion, vn-
der the name of Sion, & the tēple destroyed. & trust and in the might
and fre mercies of God be his couenant, requyeth help to the glorie
of his Name, the saluation of his awin, and confusion of the enemies:

Sing this as the 72. Psalme.

Why art thou Lord, so long from vs
in all this danger deep?

Why doth thine āger kindle thus
at thine owne Pasture sheepe?

2 Lord, call the people to thy thought,
quhilk haue bene thine so long:

The which thou hast redeemd and bought,
from bondage sore and strong.

Haue minde therefore, and think vpon,
remember it full well:

Thy pleasant place, thy Mount Sion,
where thou was wont to dwell.

3 Lift vp thy fute, and come in haste,
and all thy foes deface:

Which now at pleasure rob and wast,
within thy holie place.

4 And in thy Congregations all

thine

- thine enemies roare, O God:
They set as signes on euerie wall,
their banners splaied abroad.
- 5 As men with axes hew the trees,
that on the Hilles do grow:
So shine the Billes and swords of these,
within thy Temple now.
- 6 The fyling sawde, the carued bordes,
the goodlie grauen stones:
With axes, hammers, billes, and swordes,
they beat them down at once.
- 7 Thine holie place with fyrie flame,
to ground they haue down cast:
The house appointed to thy name,
defyled is and waste.
- 8 And thus they said within their hart,
dispatch them out of hand:
Then brunt they vp in euerie part,
Gods houses through the land.
- 9 Yet thou no signe of help dost send,
our Prophetes all are gone:
To tell when this our plague shall end,
among vs there is none.
- 10 Whē wilt thou lord, once end this shame
and quail thine enemies strong?

Shall

Shall they alwaies blaspheme thy Name
and raile on thee so long?

11 Why dost thou draw thy hand aback?
and hyde it in thy lap?

Oh pluck it out, and be not slack
to giue thy foes a rap.

12 O God thou art my King and Lord,
and euermore hast beene:

Yea, thy good grace throughout the world
for our good help hath seene.

13 The seas that are so deepe and dead
thy might did make them drye:

And thou didst break the Serpents head,
that he therein did dye.

14 Yea, thou didst break the heades so great
of Quales that are so fell:

And gauest them to those folke to eat,
that in the Deserts dwell.

15 Thou madst a spring with streams to rise
from Rock both hard and hie:

And eke thy hand hath made likewise,
deep riuers to be drie.

16 Both day and eke the night are thine,
by thee they were begunne:

Thou settst to serue vs with their shine,

the

the light, and eke the Sunne.

17 Thou dost appoint the ends and coastes,
of all the earth about:

Both sommer heates, and Winter frostes,
thy hand hath found them out.

18 Thinke on O Lord, no time forget,
thy foes that thee defame:

And how the foolish folke are set,
to raile vpon thy Name.

19 O let no cruell beast deuoure,
the Turtle that is trew:

Forget not alwaies in thy power,
the pure that much do rew.

20 Regarde thy couenaunt and behold,
thy foes possesse the land:

All sad and darke, forworne and old,
our Realme as now doth stand.

21 Let not the simple go away,
nor yet returne with shame:

But let the pure and needie ay,
giue praise vnto the same.

22 Rise, Lord, let be by thee mainteind,
the cause that is thine owne:

Remember how that thou blasphemd,
art by the foolish one.

Q

23 The

23 The voice forget not of thy foes,
for the presumption hie,
Is more and more encreast of those,
that hate thee spytefullie.

The Conclusioun, as after the first Psalme.

A prayer vpon the lxxiii. psalme.

Father of mercie, for sa mekill as thou bes iust oc-
casioun to punish vs, in respect wee haue not made
our profite of thir benefites, quhilk thou bes poured
forth o vs euer vnto this present hour: Zit haif regard
to the glorie of thy haly Name, quhilk is blasphemit be
proud contemptners and despyers thereof. Withdraw
not thy fauour from vs: but remember on the couenant
made with our auld Fathers, and strenthen vs be thy
adoptioun, ratify it in vs, through Iesus Christ, thy
Sonne. So be it.

PSALME LXXV. I. C.

¶ The faithfull praise the Lord, who shal come to iudge at his time
when the wicked shall drink the cup of his wrath.

Sing this as the 67. Psalme.

O GOD, laud and praise,
we will giue to thee,
Of vs at all tymes
thou shall thanked be:
Sith thy Name is neare,
they will without dout
Thy workes of great fame,
declare and shew out.

2 When

- 2 When I (saith God)
a meit tyme shall see:
I will rightlie iudge.
- 3 For though the earth be,
With all that there dwell,
dissolued and waste,
Her pillers shall I
make stable and fast.
- 4 I said to the fooles,
learne now to be wise:
And to the peruerse,
let not your horne ryse,
- 5 Lift not vp (I said)
your hornes thus on hie:
Nor yet with stiffe neck,
speak presumpteouslie.
- 6 For why? high degree,
proceeds in no part,
From East nor from West,
nor yet from desert.
- 7 But God is the Iudge,
who onely hath power,
To throw and cast downe,
or raise vp each houre.
- 8 For lo, in his hand

a Cup now hath GOD
 Of strong wyne, full mixt,
 which he powreth abroad:
 The wicked echone,
 the dregges of that Cup
 Shall doutles wring out,
 and drinke them all vp.

9 But I will declare
 and shew furth a lwayes,
 And to Jacobs GOD

will sing laude and praise,

10 The wicked mens hornes

in twaine break will I:

But the iust mens, shall
 be lifted on hie.

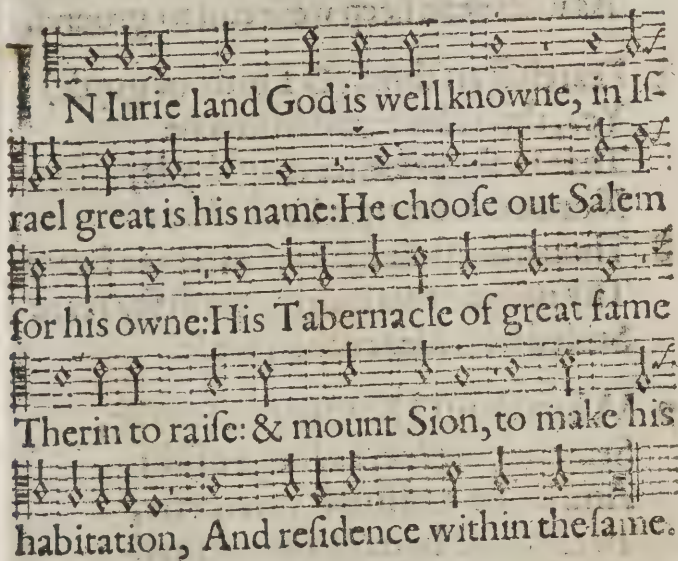
The Conclusion, as efter the 67. Psalme.

A prayer vpon the lxxv. Psalme.

O Lord, Ruler and gouernour of the haill vvarld
 Grant vnto vs that we praise thy halie Name
 perpetuallie. Preserue thy pure Kirk from destruction:
 Rtpres the pryde and baldnei of hir prond aduersaries:
 And cast thy anger vpon the despyers of thy blissie
 Word: to the intent, that quhen the vngodlie ar castin
 down, and the godlie exaltit, euerykane may rander
 vnto thee deuv honour, praise, and glorie, through Ie-
 sus Christ, our Lord.

PSALME LXXVI. R. P.

¶ Heere is described the power of God and care for the defence of his people by the destruction of Senacharibs armie, for the quailke the faithfull are exhorted to be thankfull.



N Iurie land God is well knowne, in Is-
rael great is his name: He choose out Salem
for his owne: His Tabernacle of great fame
Therin to raise: & mount Sion, to make his
habitation, And residence within the same.

- 3 There did he break the bowmens shafts,
Their fyrie dartes so swift of flight,
their shields, their swords, & al their crafts
Of weir when they wer boun to fight.
- 4 More excellent and more mightie,
Art thou therefore then Mountaines hie
Of ravenous wolues, without all right.
- 5 The stout hearted were made a pray,
A sudden sleep did them confound:

- And all the strong men in that fraye
Their feble hands they haue not found.
6 At thy rebuke, O Iacobs God,
Horses with Chariots ouertrod,
As with dead sleep were cast to ground.
7 Fearefull art thou, (O Lord our guyde)
Yea, thou alone: and who is he
That in thy presence may abyde,
If once thine anger kindled be?
8 Thou makest men from heauen to heare,
Thy iudgements iust: the earth for feare
Stilled with silence then we se.
9 When thou O Lord beginst to rise,
Sentence to giue, as Iudge of all:
And in the earth dost enterpryse,
To ridde the humble out of thrall:
10 Certes, the rage of mortall men,
Shall be thy praise: the remnant then
Of their furie thou bindst withall.
11 Vow and performe your vowe therefore,
Vnto the Lord your God, all ye
That round about him dwell: adore
This fearefull one with offerings free.
12 Which may cut of at his vintage,
The breach of Princes in their rage,

To earthlie Kings fearfull is he.

The Conclusion.

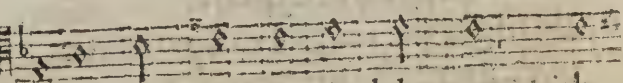
To God alone of mightis most,
 Be laud, praise, gloir, and dignitie:
 The Father, Sonne, and holie Ghost,
 Thre persons in Diuinitie:
 As ay hes bene in tymes before,
 Is now, and shalbe evermore,
 Throu sea and land in ilk degre.

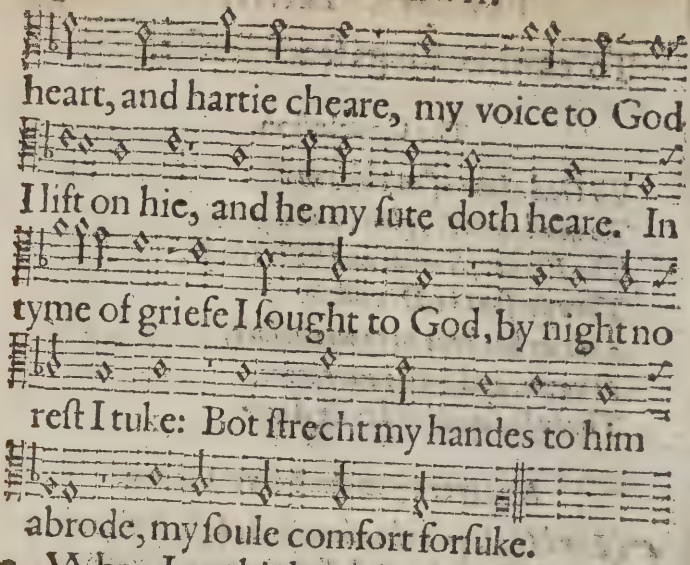
A prayer vpon the lxxvi. Psalme.

O Lord God, quha hes manifested thy self to thy pe-
 pill of Israell, bot mekill mair oppulie vnto vs, bee
 Iesus Christ thy Sonne, Pour furth mair and mair thy
 fauour and gudnes vpon vs. Bruse down the force, and
 vndo the counsels of our aduersaries, and deliuer the
 pure afflicted ones out of their hands, that they may cō-
 tinuallie set furth thy praises: & that all the vvarlde
 may knaue, thit vnto the all Kings, Princes, yea, & all
 creatures, ouereth honour and obedience. So be it.

PSALME LXXVII. I. H.

¶ David rehearseth his great afflictions and greuous temptations,
 whereby he i. driuen to consider his former conuersatioun, and the
 course of Gods workes in the preservation of his seruants, and so he
 confirmeth his faith against these temptation.

I 
 With my voice to God doe cry, with
 Q iiii hart



heart, and hartie cheare, my voice to God
 I lift on hie, and he my sute doth heare. In
 tyme of griefe I sought to God, by night no
 rest I tuke: Bot strecht my handes to him
 abroad, my soule comfort forfuke.

- 3 When I to think on God entend,
 my trouble then is more:
 I spake, but culd not make an end,
 my breath was stopt so fore.
- 4 Thou heldest mine eies such wise fro rest,
 that I alwaies did wake:
 With feare I was so fore opprest,
 my speech did mee forsake.
- 5 The dayes of old in mynde I cast,
 and oft did think vpon:
 The times and ages that are past,
 full manie yeares bygone.
- 6 By night my songs I call to mynde,
 once made thy praise to shew:

And

And with my hart much talke. I finde,
my spirites do search to know.

7 Will God, (said I) at once for all,
cast of his people thus:

So that hencefurth no tyme he shall
be friendlie vnto vs?

8 What? is his goodnes cleane decaied,
for euer and a day?

Or is his promise now delaied,
and doth his treuth decay?

9 And will the Lord our God forget,
his mercies manifelde?

Or shall his wrath increase so hote,
his mercie to withholde?

10 At last I said, my weaknes is
the cause of this mistrust:

Gods mightie hand can help all this,
and change it when he list.

11 I will regarde and thinke vpon,
the working of the Lord:

Of all his wonders past and gone.
I gladelie will record.

12 Yea, all his workes I will declare,
and what he did deuise:

To tell his factes I will not spare,

Q v

and

and eke his counsell wise.

13 Thy workes, O Lord, are all vpright,
and holie all abroad:

What one hath strenth to match the might
of thee O Lord our God?

14 Thou art a God, that dost furth shew,
thy wonders euerie houre:

And so dost make the people know,
thy vertew and thy power.

15 And thine owne folke thou didst defend
with strenth and strecthed arme:

The Sonnes of Iacob that discend,
and Iosephs seed from harme.

16 The waters, Lord, perceaued thee,
the water saw thee well:

And they for feare aside did fle,
the depthes on trembling fell.

17 The cloudes that were both thick & blak,
did raine full plenteouslie:

The thunder in the air did crack,
thy shaftes abroad did flee

18 Thy thunder in the fyre was heard,
the lightning from aboue,

With flashes great made them afeard,
the earth did quake and moue.

19 Thy

19 Thy waies within the sea do ly,
thy path in waters deepe:
Ye none can there thy steppes espy,
nor know thy pathes to keepe.
20 Thou ledest thy folke vpon the land,
as sheepe on euerie side:
By Moyſes and by Aarons hand,
thou didst them ſafeſie guyde.

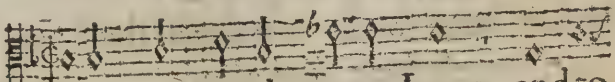
The Concluſioun, as eſter the firſt Pſalme.

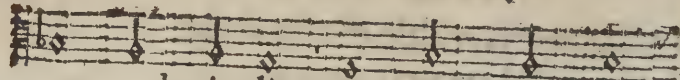
A Prayer vpon the lxxvii Pſalme.

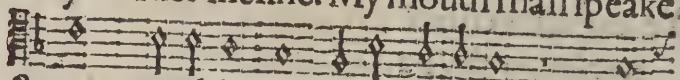
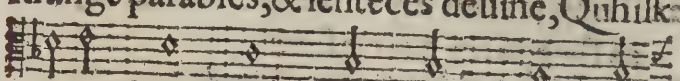
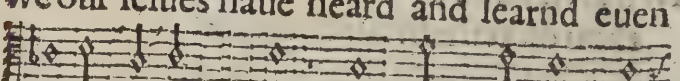
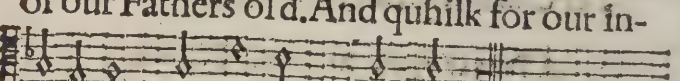
Eternall God, the onlie refuge of comfortles creatures, heare our prayers and requestis, and forzet not to ſhauv thy mercy vpon vs. Lord, giue vs grace in ſic ſort to acknowledge thy marvelous vvorkis, that thou heſ ſchavvin to thy people in tymes paſt. that we may be dayly mair and mair confirmit in the aſſurace of thy gudenes, be the quhilk thou heſ frelie elected & adopted vs, in thy vvellbelouit Sonne, Ieſus Chriſt.

PSALME LXXVIII. Th. Ste.

¶ He ſheweth how God of his mercie choſe his Kirk of the poſteritie of Abraham, caſting in their teeth the rebellion of their Fathers, that their children might acknowledge Gods free mercies, and beaſhamed of their peruerſe anceſtors. The holy Ghoſt hath comprehended as it were the ſumme of all Gods benefites, that the groſſe people might ſee in few wordes the effe& of the whole hiſtories.

A 
Attend my people to my Lawe, and to
my



my wordes incline: My mouth shall speake

 strange parables, & sentēces deuine, Quhilk

 we our selues haue heard and learnd euen

 of our Fathers old. And quhilk for our in-

 struction, our Fathers haue vs told.

4 Because we should not keep it close,
 from them that should come after:
 Who shuld Gods power to their race prais
 and all his warks of wonder.

5 To Iacob he commandement gaue,
 how Israell should liue:

Willing our Fathers should the same,
 vnto their Children giue.

6 That they and their posteritie,
 that were not sprung vp tho:
 Should haue the knowledge of the Law
 and teach their seed also.

7 That they might haue the better hope,

in

in God that is aboue:
And not forget to keep his Lawes,
and his precepts in loue.

8 Not being as their Fathers were,
rebelling in Gods sight:
And would not frame their wicked hartes,
to know their God aright.

9 How went the people of Ephraim,
their Neighbours for to spoile:
Shutting their dartes the day of warre,
and yet they tuke the foile.

10 For why? they did not keep with God,
the couenaunt that was made:
Nor yet would walke or lead their liues,
according to his trade.

11 Bot put into obliuion,
his counsell and his will:
And all his warkes most magnifick,
quhilk he declared still.

12 What wonders to our forefathers,
did he him self disclose:
In Ægypt land, within the field,
that called is Tháneos?

13 He did deuyde and cut the sea,
that they might passe at ones:

And

And made the water stand als still,
as doth a heape of stones.

14 He led them secret in a cloud,
by day when it was bright:
And all the night when darke it was,
with fyre he gaue them light.

15 He brak the Rockes in Wildernesse,
and gaue the people drinke:
Als plentiful, as when the deepes,
do flow vp to the brinke,

16 He drew out Riueres out of Rockes,
that were both drie and harde,
Of such abundance, that no fludes,
to them might be compar'd,

17 Yet for all this against the Lord,
their sinne they did increase:
And stirred him that is most high,
to wrath in Wildernesse.

18 They tempted him within their harts,
like people of mistrust:
Requyring such a kynde of meat,
as serued to their lust.

19 Saying with murmuration,
in their vnthankfulnesse:

What? can this God prepare for vs,

a feast

a feast in wildernesse?

20 Beholde, he strake the stonie Rock,
and fludes furthwith did flo:

But can he now giue to his folke,
both bread and flesh also?

21 When God heard this, he waxed wroth,
with Iacob and his seede:

So did his indignation,
on Israell proceede.

22 Because they did not faithfullie,
belecue and hope, that he,
Could alwayes help and succour them,
in their necessitie.

23 Wherefore he did command the cludes
furthwith they brake in sunder:

24 And rained down M^AN for them to eate,
a food of mekle wonder.

25 When earthlie men with Angels foode,
were fed at their request:

26 He bade the East wind blow away,
and brought in the Southwest.

27 And rained down flesh as thick as dust,
and foule as thick as sand:

28 Which he did cast amids the place,
where all their Tents did stand.

29 Then

- 29 Then did they eat exceedingly,
and all men had their fill:
Yet more and more they did desire,
to serue their lustes and willes.
- 30 Bot as the meat was in their mouthes,
his wrath vpon them fell:
- 31 And slew the flour of all the youth,
and choise of Israell.
- 32 Yet fell they to their wonted sinne,
and still they did him grieue:
For all the wonders that he wrought.
they would him not beleue.
- 33 Their dayes therefore he shortened,
and made their honour vaine:
Their yeares did waste and passe away,
with terrour and with paine.
- 34 Bot euer when he plagued them,
they sought him by and by:
- 35 Remembring then he was their strength,
their helpe, and God most hie.
- 36 Though in their mouthes they did bot
and flatter with the Lord: (glose
And with their tongs, and in their hartes,
dissembled euerie word.
- 37 For why, their hertes are nothing bent,
to

- to him, nor to his trade:
Nor yet to keep, or to performe
the Covenaut that was made.
38 Yet was he still so mercifull,
when they deserued to die:
That he forgaue them their misdeedes,
and would not them destroy.
Yea, manie a time he turnd his wraith,
and did himself auise:
And would not suffer all his whole
displeasure to arise.
39 Considering that they were but flesh,
and euē as a winde:
That passeth away, and can not well
returne by his owne kynde.
40 How often tymes in Wildernesse,
did they their Lord prouoke?
How did they moue and stirre their Lord,
to plague them with his stroak?
41 Yet did they turne againe to sinne,
and tempted God eftsoone:
Prescribing to the holie Lord,
what things they would haue done.
42 Not thinking of his hand and power,
nor of the day, when hee,

Delivered them out of the bondes,
of the fierce enemy.

43 Nor how he wrought his miracles,
as they them selues beheld
In Egypt, and the wonders that
he did in Zoan field.

44 Nor how he turned by his power
the waters into blood:
That no man might receaue his drinke,
at Riuer nor at flood.

45 Nor how he sent them swarmes of flies,
which did them fore annoy:
And filld their countrie full of Frogs,
which should their land destroy.

46 Nor how he did commit their frutes,
vnto the Caterpillar:
And all the labour of their hands,
he gaue to the Grashopper.

47 With hailstones he destroyed their Vines
so that they were all lost:
And not so much, as wyld figge trees,
but he consume with froste.

48 And yet with hailstones once againe,
the Lord their Cattell smote:
And all their flockes and heards likewise,
with

with thunder boltes full hote.

49 He cast vpon them in his yre,
and in his furie strong:

Displeasure, wraith, and euill spirites,
to trouble them among.

50 Then to his wraith he made a way,
and spared not the least:

But gaue vnto the Pestilence,
the man and eke the beast.

51 He strake also the first borne all,
that vp in Ægypt came:

And all the chief of men and beasts,
within the Tents of Ham.

52 But as for all his owne dear folke,
he did preserue and keep,

And caried them through Wildernesse,
euen lyke a flock of sheepe.

53 Without all feare both safe and sound,
he brought them out of thrall:

Where as their foes with rage of seas,
were ouerwhelmed all.

54 And brought them out into the Coastes
of his owne holie land:

Euen to the Mount which he had got,
by his strong arme and hand.

55 And there cast out the Heathen folke,
and did their land deuyde:
And in their Tents he set the Trybes,
of Israell to abyde.

56 Yet for all this their God most high,
they stirde and tempted still:
And would not keep his Testament,
nor yet obey his will.

57 But as their Fathers turned back,
euen so they went astray:
Much lyke a Bow that would not bend,
but slipt and start away.

58 And griued him with their Hill Altars,
with offrings and with fyre:
And with their Idols vehementlie,
prouoked him to yre.

59 Therewith his wrath began againe
to kindle in his brest:
The noughtines of Israell,
he did so much detest.

60 Then hee forsook the Tabernacle
of Silo, where he was
Right conuersant with earthlie men,
euen as his dwelling place.

61 Then suffered he his might and power,

in bondage for to stand:

And gaue the honour of his Arke,
into his enemies hand.

62 And did commit them to the sworde,
wroth with his Heritage:

63 The young men were deuoured with fyre
Maides had no Mariage.

64 And with the sword the Priestes also,
did perish euerichone:

And not a Wedow left aliue,
their death for to bemone.

65 And then the Lord began to wake,
like one that slept a time:

Or like a vaileant man of warre
refreshed after wyne.

66 With Emeraudes in the hinder parts,
he strake his enemies all:

And put them then vnto a shame,
that was perpetuall.

67 Then he the Tent and Tabernacle
of Ioseph did refuse:

As for the trybe of Ephraim,
he would in no wise choose.

68 But chose the Trybe of Iehuda,
whereas he thought to dwell:

Euen the Noble Mount Sion,
which he did loue so well.

69 Where as he did his Temple build,
both sumpteuouſſie and ſure:

Lyke as the earth which he hath made,
for euer to indure.

70 Then choſe he Dauid him to ſerue,
his people for to keep:

Quhome he take vp, and brought away,
euen from the foldes of ſheep.

71 As he did follow the Ewes with young,
the Lord did him auance:

To feed his people of Iſraell,
and his inheritance.

72 Then Dauid with a faithfull heart,
his flock and charge did feed:

And prudentlie with all his power,
did gouerne them in deede.

The Concluſioun, aſeſter the firſt Pſalme.

A prayer vpon the lxxviii. Pſalme.

O God: God, quha through the multitude of thy be-
neſites heipit vpon vs, ceſſis not to prouoke vs to
honour and ſerue thee: Neuer the leſſe our vvickeſſe na-
ture and unfaithfulneſſe is ſo, that we give not that
obedience, quhilk is thine dew vnto thee. Zitt we be-
ſeeke

seek thee, that thou wilt not pour forth thy anger upon us, but put away all our iniquities out of thy sight through thy mercie: and haif pitie upon us, the pure sheep of thy pasture, that are redeemed be the blude of thy Sonne Christ Iesus. So be it.

PSALME LXXIX. I. H.

The Israelites complaine to God for the calamitie that they suffered when Antiochus destroyed their Temple and Cierie, desirand aide against his tyrannie, least God and Religion should be contemned by the Heathen, who should see them forsaken and perish.

O Lord, the Gentils do inuade, Thine heritage to spoile: Ierusalem an heape is made, thy Temple they defoile. The bodies of thy Saints most deare, abroad to birdes they cast: The fleshe of such as doe the feare, The beastes deuoure and waste.

3. Their blude throughout Ierusalem, as water spilt they haue.

R iij

So

So that there is not one of them,
to lay their dead in graue.

4 Thus are we made a laughing stock,
almost the world throughout:

The enemies at vs iest and mock,
which dwell our Coastes about.

5 Wilt thou, O Lord, thus in thine yre,
against vs euer fume?

And shew thy wrath als hote as fyre,
thy folke for to consume?

6 Vpon those people powre the same,
which did the neuer knowe:

All Realmes which call not on thy name,
consume and ouerthrowe.

7 For they haue got the vpper hand,
and Iacobs seed destroyed:

His habitation and his land,
they haue left waste and voide.

8 Beare nor in mynd our former faultes,
with speed some pitie show:

And aide vs Lord, in all assaults,
for we are weak and low.

9 O God that giuest all health and grace
on vs declare the same:

Weigh not our works, our sinnes deface,
for

for honour of thy Name.

10 Why shall the wicked still alway,
to vs, as people dumme :

In thy reproch reioice and say,
where is their God become ?

Requyre, O Lord, as thou seest good,
before our eyes in sight:

Of all these folke thy seruants blood,
quhilk they spilt in despight.

11 Receaue into thy sight in haste,
the clamours, grief, and wrong:

Of such as are in prison caste,
sustayning yrons strong.

Thy force and strength to celebrate,
Lord set them out of band:

Quhilk vnto death are destinate,
and in their enemies hand.

12 The Nations quhilk haue bene so bolde,
as to blasphemc thy Name:

Into their lappes with seuen folde
repay againe the same.

13 So we thy folke, thy Pasture sheepe,
will praise thee euermore:

And teach all ages for to keepe,
for thee lyke praise in store.

The Conclusion, as efter the first Psalmc.

A prayer vpon the lxxix. psalme.

O Lord, the protectour and defender of the pure and
oppressit, although the rage and furie of our ene-
mies bee sic, that they neuer cease from continuall tor-
menting of us all maner of wayis, and seikis na thing
bot our utter destructionn, Zit wee besaik thee for to
assist vs, and turne away thine anger that things ouer
vs, vpon them that blasphemis thee, that all the world
may vnderstand, that thou despyis not the complaints
and sobbis of them that callis vpon thee in treuth and
veritie, in the name of Iesus Christ, thy Sonne. So be it.

PSALME LXXX. R. P.

A lamentable prayer to God to help the miseries of the Kirk, de-
siring him to consider the first estate when his fauour shined toward
them, that he might finish that work quhilk he began.

O Pastor of Israell, like sheep that doest
leade, The linage of Ioseph aduert and take
heede: That sittest betweene the Cherubins
bright. Appeare now and shewe, to vs thy
great might.

2 Before thy folke Ephraim,
Benjamin of olde:

And tribe of Manasses,
the flock of thy folde.

Awake once, vpreare,
thy puissance most strong:

And come saue vs, Lord,
thou tariest to long.

3 O great God Eternall,
our strength and our stay:

Returne and restore vs,
without more delay:

And let shyne on vs
thy countenance cleare:

So shall we be safe,
and shrink for no feare.

4 O Lord God of Armies,
thy folke to consume:

How long at their praiers,
shall thine anger fume?

5 Thou feedest them with bread
of weping and wo:

Teares largelie to drinke,
thou gauest them also.

6 Thou settest vs the hatred,

and

and strife to susteine,
Of all our next Neighbours
our harmes that haue seene.
And our foes right glade
of our shame and wrong.
With taunting vs mock,
them selues all among.

7 O Lord God of armies,
our strength and our stay
Returne and restore vs,
without more delay.

And let shine on vs
thy countenance cleare:
So shall we be safe,
and shrink for no feare.

8 A Vine out of Ægypt
thou broughtst with great cure:
Thou cast out the Gentiles,
and plantedst it sure.

9 Thou clengedst the ground,
and rootedst it so:
That all the whole land
it fild to and fro.

10 With the shadow thereof,
the Mountaines were cled:

And

And lyke the tall Ceders
her branches did spread,
1 Her boughes to the sea
farre furth did she streatch:
And graffes to the flood
Euphrates, out reach.

2 Why hast thou broke down then
her hedges so faire:
till all that passe by her,
haue pluckt her full bare?
3 The Boare of the Wood,
hath digde vp at will:
And Beastes of the field,
their bellies they fill.

4 O great God of Armies,
our strength and our stay:
Returne we beseech thee,
without more delay.
Consider from heauen
and see this sore case:
And visite this Vine,
which all men disgrace.

5 And visite the Vineyarde
and field where it stude:
Which thy right hand planted,

when it was but rude.
And of the young budde,
some pietie, Lord, take
Quhilk thou for thy self,
most strong didst once make.

16 Quhilk now all down beaten
is brunt vp with fyre:

As people quhilk perish
at thy frowning yre.

17 But yet on that man
let thine hand be knowne,
Quhilk by thy right hand
thou chose for thine owne.

On the Sonne of man, Lord,
thy might now declare:

For thy self so potent,
whome thou didst prepare.

18 We shall not turne back,
from thee then no more:

Reuiue vs, thy Name
so shall we implore.

19 O Lord God of Armies,
our strength and our stay,
Returne and restore vs,
without more delay:

And

and let shine on vs
thy countenance cleare:
so shall we be safe
and shrink for no feare.

The Conclusion.

To our Father bening,
That made vs of nocht,
To Christ our Lord and King,
from deith that vs bocht,
And the halie Spreit
that faild vs neuer:
Be glorie infinite,
for now and for euer.

A Prayer vpon the lxxx. Psalme.

Almightie God, that of thy gudeness has placit vs
in the sheipfold of thy Sonne Iesus Christ, that wee
ould be gouernit be him, as be the onely Pastour and
shop of our soules: Turne not away thy fauourabill
se from vs, but luke down out of the Heuin, & behald
vv thir cruell tyrants continually seikis our deith &
struction. Pour out thy furie vpon them, and defend
from all euils, that wee may rander thee perpetuall
aises, through the selfsame Iesus Christ. So be it.

PSALME LXXXI. R. Pon.

¶ An exhortation to praise God for his benefites, condemning
their ingratitude.

TO

TO God our strength most comfortab
 with merie harts sing and reioice: To Ia
 cobs God most amiable, Make melody wit
 chearfull voice. Go take vp the Psalmes,
 The Timbrell with Shalmes, Bring furth
 now let see: The Harpe full of pleasure,
 With Viole in measure, That well can
 agree.

- 3 At our Feast day (as we were wonted)
 Let blow the Trumpets merilie:
 The first day of the Month, appointed
 Thus to be kept solemnedlie.
- 4 For (as time hath serued)
 Israell obserued
 This statute of olde:

And

And this is the ordour
Which their God to honour
Iacobs seed did holde.

5 He laid his Law vnto the linage
of Ioseph, parting from the land
Of Ægypt: where I heard a language
Vncouth and strange to vnderstand.

6 Then, my force vp rearing,
From the burthens bearing
His shoulders I tuke:
And eke the Taskmaister,
The Pottes and the Plaister
His hands then forefuke.

7 Thou calledst, being brought at vnder,
And I did ridde thee from distresse:
Within the secret of my thunder
I heard thy grudging more and lesse.
I did also proue thee,
My goodnesse aboue thee
When thou didst mistrust,
At Meriba chydng,
For waters prouyding,
To serue thee at lust.

8 Harken my people, I assure thee,
O Israell (if thou wouldst heare)

S

9 Thou

- 9 Thou shuldst let no strange god allure th
Nor other Gods worship or feare.
- 10 For I am th'Eternall,
Thy great God supernall,
Quhilk from Ægyptys thrall,
Haue brought thee so safelic:
Thy mouth open largelic,
And fill it I shall.
- 11 But yet my people whome I chused,
My voice they would not heare, I say:
And Israel prouddie refused,
On me their louing Lord to stay.
- 12 Therefore I did leaue them
Euen as their hartes gaue them,
To serue their ingyne:
After lewd intysings,
Of their owne deuyfings,
So did they declyne.
- 13 Oh, if that my folk had not forsaken,
To hearken vnto me those daies:
Oh, if that Israell had taken
Delyte to walk in my trew waies.
- 14 Then could I had reason
In a little season
Their foes to subdew.

And

And mine hand haue turned
Vpon such as spurned,
My Saintes to perfew.

5 The haisters of the Lord should neuer
But flatter him by force constrained:
And a most prosprous time for euer,
Should to my people haue remaind,
6 Thou shouldst then haue bene fead
With most fynest wheat bread,
Euen at thine owne will.
And with the sweit honie,
Of the Rock so stonie,
I would thee fulfill.

The Conclufioun.

*Laude, honour, praise, and gloir immortal,
To our Father quibilk art in Henin:
And to the Sonne in Gods side equall,
And halie Gaist lyke laude be genin,
Quibilk ay vves obserued,
And onclie reserved,
To his Maiestie:
Euen sen the beginning.
And zit still continuing,
Perpetuallie.*

A Prayer vpon the lxxxii psalme.

O Heauenlie Father, that neuer ceisſis to poure thy benefites vpon thy children, although be our ingratitude vve haif oft and monie times prouokt thy furie aganis vs: zit vve pray thee remember on the couenant made vwith our Fathers, that thou wuld be thair god and the God of thair ſeed: haue pitie on vs. Giue vs thy grace, that vvee may ſa. vualke before thee, that vvee may be participant of thy heauenly felicitie, throug Ieſus Chriſt, our Lord. So be it.

PSALME LXXXII. T. Hop.

¶ Dauid declaring God to be preſent with Iudges & Magiſtrate reprobeth their partialitie, and vnrighteouſnes, and exhorteth them to do iuſtice: but ſeing no amendement, he deſireth God to execute iuſtice himſelf.

A Mid the preaſe with men of might, the
Lord him ſelfe did ſtand: To plead the cauſe
of trueth and right, with Iudges of the land:
How lōg, ſaid he, wil you proceed, falſe iud-
gemēt to awarde? And haue reſpect for loue
of mede, the wicked to regarde?

Whereas of dew ye should defend,
the Fatherlesse and weake:

And when the pure man doth contend,
in iudgement iustlie speake.

If ye be wise, defend the cause,
of pure men in their right:

And redde the nedie from the clawes
of tyrants force and might.

But nothing will they know or learne,
in vaine to them I talke.

They will not see, or ought discerne,
but still in darknes walke.

or lo, euen now the time is come,
that all things fall to nought:

And likewise Lawes both all and sum,
foraine are sold and bought.

I had decreed it in my sight,
as Gods to take you all:

and children to the most of might,
For loue I did you call.

But notwithstanding ye shall die,
as men and so decay:

Tyrants, I shall you destroy,
and pluck you quyte away.

Vp Lord, and let thy strength be knowne

And iudge the world with might;
For why? all Nations are thine owne,
to take them as thy right.

The Conclusion, as after the first Psalme.

A prayer vpon the lxxxii psalme.

ETernall God, to whome all power and iurisdiction
pertaines: grant of thy infinite goodnesse, that whome
thou has appointed Rulers and governours
ver vs, may so discharge themselves of their dutie and
office, that the glorie of thy most halie Name may
advanced, the godlie may be maintayned, the wicked
punished, and the pure comforted: to the end, that pass-
ing ouer ane quyet and peiceable lyfe vnder their go-
uernement, we may render all honour and praise vnto
to thee, through Iesus Christ our Lord. So be it.

PSALME LXXXIII. R. T.

The Israelites pray the Lord to deliuer them from their enemies
both at home and farr off also that all such wicked people be smitten
with his stormie tempests, that they may know his power.

GOD for thy grace, thou keep no more
silence, Cease not, O God, nor holde thy
peace no more: For, lo thy foes with cruel
violence

violence. Confedered ar, & with an hideous
 are. In this their rage, these rebels bragge
 and shoare, And they that hate thee most
 malitiouſlie, Against thy might their heades
 haue raised on hie.

For to oppresse,
 thy people they pretend:
 With subtile ſlight,
 and moue conſpiracie
 or ſuch as on
 thy ſecrete help depend:
 Go to, ſay they,
 and let vs vtterlie
 this Nation
 rute out from memories
 And of the Name,
 of Iſraelites let neuer
 further be made,
 no mention for euers

- 5 Conspyred are
with cruell hartes and fell,
Thus against thee
together in a band.
- 6 The Edomites
that in their Tents do dwell,
And Ismaelites,
ioyned with them to stand.
The Moabites,
vpon the other hand
With the proud race
of Agarens together:
Asssembled are,
and wickedlie confeder.
- 7 Gebal, Ammon
and Amalek all three,
March furth
each one with his Garison:
The Philistims
formost they thinke to be,
The indwellers
of Tyre with them are bowne.
- 8 Asshur also
is their Companion:
With the Children
of Lot, to be arayed

1 their support,
his banner is displayed.

Do thou to them
as thou didst to the Hoast

of Madian:

Iasin, and Sifera

at Kyson flude.

2 In Endor lyues they lost,

o douning the land

where as their bodies lay.

3 Lyke Oreb, Zeb,

Zeba, and Zalmunna,

o make thou them,

euē their most mightie Princes,

And all the chief

Rulers of their Provinces.

4 Quhilk said, let vs

inherit as our owne,

Gods Mansions.

5 My God make them to be,

Lyke rolling wheelles,

or as the stubble blowne

Before the winde.

6 As fyre the woods, we see

Doth burne: and flame

deuoure the Mountaines hie

The

The Hather croppe.

14 So let thy tempest chase them,
And thy whirlewinde
with terrour so deface them,

16 Their faces, Lord,
with shamefulnesse fulfill:

That they may seeke,
thy Name in mynde to print.

17 Confounded let
them be, and euer still
Vexed with wo:

yea, make them shame and thent.

18 And let them know
That thou art permanent:

That Iehovah
thy Name alone pertaineth:

To thee, ouer all
the earth whose glorie reigneth.

The Conclufioun.

Worship and glorie

Vnto the Trinitie:

The Father, Son,

And bliffit Paraclete.

Eternall God,

Essentiall Veritie:

Three persones

In one substance unites
 All of power
 and wisdom infinite
 Quhilk neuer had
 beginning, nor ending:
 Our hope on them
 fallener be depending.

A Prayer vpon the lxxxiii Psalme.

O Mightie God, the onelie true comforter of the
 afflicted pure, behauld the manassings and vila-
 ges of thy enemies and ours, that puffis up themselves
 great proudnes vntillie to destroy thy Kirk. Represse
 them O Lord, and destroy their enterpryses: Make
 them confuse and contemptibill, and cast them down
 thy power, to the intent that all may knawe, that
 is to thee onelie, to quhome all reverence, and honour
 pertainis, through Iesus Christ, thy Sonne, our lord
 and Saviour.

PSALME LXXXIII. I. H.

David driven furth of his countie, desireth me steadfastlie to
 come againe to the Tabernacle of the Lord, and the assemble of the
 saints, to praise God pronouncing them blessed that may so do. The
 psalmer praiseth the courage of the people that passe through the wilder-
 nesse, to assemble themselves in Sion. Finallye with praise of this mat-
 ter and confidence of Gods guidenes, he endeth the Psalme.

Sing this as the 67. Psalme.

How pleasant is thy dwelling place,
 O Lord of Hostes to mee?
 The Tabernacles of thy grace
 how pleasant (Lord) they be?
 My soule doth long full sore to go,
 into

into thy Courtes abroad:
My heart doth lust, my flesh also,
in thee the liuing God.

3 The Sparowes find a rowme to rest,
and saue them selues from wrong:
And eke the Swallow hath a nest
wherein to keep her young.

4 The birdes full nigh thine Altar, may
haue place to sit and sing:
O Lord of Hostes thou art (I say)
my God and eke my King.

5 Oh, they be blessed that may dwell,
within thy house alwaies:
For they all times thy factes do tell,
and euer giue thee praise.

6 Yea, happie fare likewyse are they,
whose stay and strength thou art:
Quhilk to thy house do mynde the way,
and seeke it with their hart.

7 As they go through the Vale of teares,
they digge vp Fountaines still,
That as a spring it all appeares,
and thou their pits dost fill.

8 From strength to strength they walk full
no faintnes there shall be: (fast
And

and so the God of Gods at last,
in Sion they do see.

O Lord of Hostes to me giue heed,
and heare when I doe pray:
and let it through thine cares proceed,
O Iacobs God I say.
O Lord our shield of thy good grace,
regarde, and so draw neare:
regarde (I say) beholde the face,
of thine annointed deare.

1 For why? within thy Courtes one day,
is better to abyde:
then other where to keep or stay,
a thousand daies beside.
2 Much rather would I keep a dore,
within the house of God:
then in the Tents of wickednesse,
to settle mine abode.

3 For God the Lord, our light & shield,
will grace and worship giue:
And no good thing shall be withheld,
from them that purelie liue.
4 O Lord of Hostes, that man is blest,
and happie sure is he:
that is perswaded in his brest

to trust all times in thee.

The Conclusioun.

Thy people and thy Heritage,

Lord, blis, guide, and preserve:

Increas them, Lord, and reule their hartis,

That they may neuer sacree.

Or on this maner,

O Lord that art the readie help,

Of them that trust in thee:

Saif and defend thy chosen flock,

That neuer distressed be.

Gloir to the Father and the Sone,

And to the halie Gaist:

As it was in the beginning.

Is now, and ay shall last.

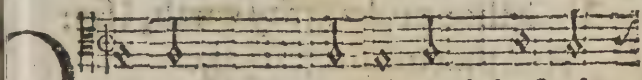
A prayer vpon the lxxxiii. Psalme.

MAist mercifull and heauenlie Father, vvithout
the knauvledge of quhome, vvee can na vvay
attein to lyfe euerlasting or eternall saluation: Seing
that it hes plesit thee of thy mercie, (gude and gration
God) to grant vs libertie to conuene our seluis toged
ther, to inuocate and call vpon thy maist halie Name
and to heare and embrace healthsome and sound do-
ctrine, as out of thy arvin mouth. Continue, (of
thy arvin gudedes) according to thy vvonted mercie,
this thy heauenlie fauour towards vs and our poste-
rity

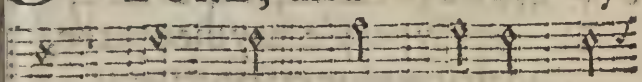
ie: and defend the cause of all them that walke
for thy halie Maistie in innocencie and cleannes
tye, that we may bee encouraged dailie mair and
air to put our haill traist and confidence in thee, and
at through the merites of Iesus Christ, thy deir and
elie Sonne, our Saviour. So be it.

PSALME LXXXV. R. Pon.

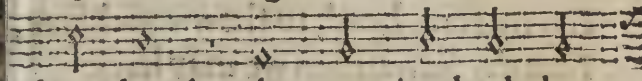
Because God withdrew not his rods from his Kirk, efter they re-
ned from Babilon, first they put him in minde of their deliuerance
the ioynt that he should not leaue the warke of his grace vnper-
t: next they complaine of their long affliction: and thirdlie they
oice in hope of felicitie promised. For their deliuerance was a figure
Christis kingdome, vnder the quhilk suld be perfect felicitie.



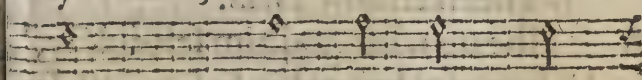
O LORD, thou loued hast thy



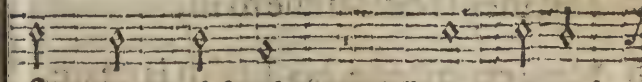
land, And brought furth IACOB with



thyne hand, who was in thraledome

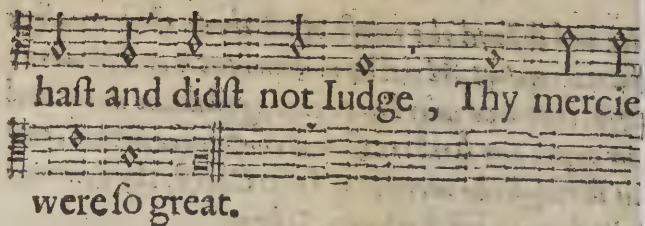


straite. 2. Thy peoples sinnes



so great and hudge: Thou couered

hast


 haft and didst not Iudge, Thy mercie
 were so great.

- 3 Thine anger then, and wraith so hote,
 Thou didst remit and hast forgot,
 Such was thy tender loue.
- 4 O turne vs then, God of our strength,
 Release thine ire and now at length,
 Let our distresse thee moue.
- 5 Wilt thou not turne vs vp for ay?
 Wilt thou prolong thy wrath, I say:
 And that from age to age:
- 6 Wilt thou not turne, vs vp to raise,
 That we thy people may thee praise,
 And that with great courage.
- 7 Thy mercie, Lord, to shew vouchsaue,
 That thy Salvatioun we may haue:
 But hearken now I will.
- 8 And heare what god him self did say,
 Who peace before his Saints doth lay,
 Lest they should turne to ill,
- 9 Now certainlie, his health is neare,
 To such as do indeed him feare:

And

And blesseth still our land.

o Lo, treuth and mercie both do meet,
His righteousness and peace do greet,
And both ioyne hand in hand.

1 For truth shall from the earth bud out,
From heauen righteousness no doubt,
Yea, God shall giue gude stoare.

2 So that our land shall giue increase,
3 And righteousness towards him prease,
Who shall still march before.

The Conclusion.

Gloir to the Father of mightis maist,
Vnto the Sonne and halie Gaist,

One God in persons three:

Coequall and als Coeterne,

Thy faithfull flock gyde and gouerne,

To thy felicitie.

A Prayer vpon the lxxxv psalme.

O Lord quha neuer leuis vnperfect that quhilk thou
hes begun, althocht our vvicke nesse and unthak-
fulness deseruis that vve shoulde be spoileit of all thy
enefites: Nocht the lesse vve beseik thee of thy great
mercies, to cast away our sinnes: and grant that vve
may feir and serue thee in sic sort, that thou maintein
s in peice and tranquillitie, through Iesus Christ our
Lord. So be it.

PSALME LXXXVI. I. H.

T

¶ David sore afflicted, praiceth seruently for deliuerance: sometimes rehearsing his miseries and mercies receiued. Desiring also to be iustified of the Lord, that he may feare and glorifie his Name. He complaineth also of his aduersaries, and requyrenth to be deliuered from them.

Lord bow thine eare to my request, and
 heare mee by and by: with greivous paine
 and grief opprest, full pure and weake am
 I: Preserue my soule because my waies, and
 doings holie be, And saue thy seruant, Lord,
 I pray, that puts his trust in thee.

3 Thy mercie Lord, on me expresse,
 defend mee eke with all:
 For through the day I doe not cease,
 on thee to cry and call.
 4 Comfort, O Lord, thy seruants soule,
 that now with paine is pynde:
 For vnto the, Lord, I extoll

and

and lift my soule and mynde.

For thou art good and bountifull,
thy gifts of grace are free:
and eke thy mercie plentifull,
to all that call on thee.

O Lord, likewise when I do pray,
regarde, and giue an eare:
mark well the words that I do say,
and all my Prayers heare.

In tyme when trouble doth me moue,
to thee I do complaine:
for why? I know and well do proue,
thou answereest me againe.

Among the Gods O Lord is none
with thee to be comparde:
And none can doe as thou alone,
the lyke can not be heard.

The Gentiles and the people all,
which thou didst make and frame:
Before thy face on knees will fall,
and glorifie thy Name.

For why, thou art so much of might,
all power, Lord, is thine owne:
Thou workest wonders still in sight,
for thou art God alone.

- 11 O teach me, Lord, thy way, and I
shall in thy treuth proceed:
O ioyne my heart to thee so nie,
that I thy Name may dread.
- 12 To thee (my God) will I giue praise,
with all my heart, O Lord:
And glorifie thy Name alwaies,
for euer through the worlde.
- 13 For quhy? thy mercie shewd to mee
is great, and doth excell:
Thou settest my soule at libertie,
out from the lower Hell.
- 14 O Lord, the proud against mee rise,
and heapes of men of might:
That seek my soule, and in no wise,
will haue thee in their sight.
- 15 Thou Lord, art mercifull and meek,
full slack and slow to wraith:
Thy gudenes is full great, and eke
thy treuth no measure hath.
- 16 O turne to mee, and mercie grant,
thy strength to mee apply:
O help and saue thine owne seruant,
thy handmaides sonne am I.
- 17 On mee some signe of fauour show,
that

that all my foes may see:
And be ashamed because, Lord, thou,
didst help and succour mee.

The Conclusioun, as efter the first Psalme.

A prayer vpon the lxxxvi psalme.

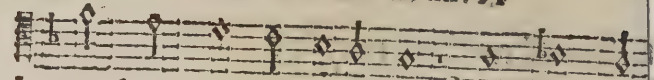
ETernall God, the onelic releife of them that puttis
their traist in thee: Heir our Prayers, and graunt,
that as hitherto thou has bene blasphemit and dishono-
reden vnto this present: sua on the vther part thou
may be prayesed of all Nations. And continue in sic
ort thy fauour towardis vs, that all they that haite
vs, may be eshamit vwith themseluis, seeing that thou
haueis them not destitute that seruie and honours the,
through Iesus Christ, thy Sonne, our lord and Savior.
So be it,

PSALME LXXXVII. I. H.

T Dauid declaris the prayses of the Kirk throu his presence in her,
and his benefites towards her: together with the vocation of the
Gentiles.

That Cietie shall full well indure, her
groundworke still doth stay: Vpon the holie
hills full sure, it can no time decay. 2. GOD

T iij



loues the gates of Sion best, his grace do
 there abyde. He loueth them more then a
 the rest, of Iacobs Tents besyde.

- 3 Full glorious things reported be
 in Sion and abroad:
 Great things (I say) are said of thee,
 thou Cietie of our God.
- 4 On Rahab I will cast an eie,
 and beare in mynde the same:
 And Babylon shall eke apply,
 and learne to know my Name.
- 5 Lo Palestine and Tyre also,
 with Ethiop lykewise:
 A people old, full long ago
 were borne, and there did ryse.
- 6 Of Sion they shall say abroad,
 that diuerse men of fame,
 Haue there sprung vp, and the hie God,
 hath founded fast the same.
- 7 In their recordes to them it shall,
 through

through Gods deuise appeare:
 Of Sion that the chief of all
 had his beginning there.
 The Minstrels all with such as sings,
 shall praise the Lord with glee:
 For of delight my pleasant springs,
 are compast all in thee.

The Conclufioun, as efter the first Psalme.

A prayer vpon the lxxxvii psalme.

O Lord God, the only founder of thy Kirk, augment
 and increas dayly the number of the faithfull be-
 he preaching of thy haly Euangell, that the darknesse
 of ignorance may be chasit out of the vvarlde, and thy
 Name may be knauvin ouer all. And that al men may
 resort out of all partis, to vnder them seluis vnder the
 obedience of thy vword, and may reuerence the in their
 baill hartis, through Iesus Christ our Lord. So be it.

PSALME LXXXVIII. W. Ke.

¶ The faithfull sore afflicted by sickness, persecution, aduersitie, and
 as it wer left of God without any consideration: sit call on God by
 faith, and strue against desperation.

O God of my saluation, I day & night
 before the fal. O let my supplication, of the
 V iij be

be heard when I do call. For euils do my
 foule so fill: My life neare to the graue is
 throwne, with such as fall the pit vntill, I
 nombred am, and strength haue none.

- 5 Among the dead a man most free,
 As one in graue alreadie flaine:
 Whome thou esteemest no more to be,
 But quyte cut of as one most vaine.
- 6 In depth profound thou hast me cast,
 Where in the darke full deip I ly:
- 7 Thy wraith so laid on me thou hast,
 That ouercome with grief I cry.
- 8 Such as me knew, thou hast drawn back;
 Whose loue is turned to great hate:
 I am shut vp: all help I lack,
 For to redresse my dreadfull state.
- 9 My visage doth my grief declare,
 To thee I cry Lord day by day:
 Mine hands to thee I stretch with care,
 But yet can haue no rest nor stay.

- 10 Wilt thou shew wonders to the dead?
 Shall dead men rise to praise thy Name?
 11 Shall in the graue thy loue be spread?
 With faithfulnessse may death wel frame
 12 Thy wondrous workes for to repeat,
 Shall they in darknes depe be knowne?
 Or shall thy righteousnesse so great,
 In a forgetfull land be shoven?
 13 To thee, O Lord, long cried I haue,
 And earlie shall I come to pray.
 14 Why dost thou stay my soule to saue,
 And turne thy face from me away?
 15 I am afflicted to the deth,
 Alwaies in dread, of lyfe in doubt:
 16 Thy wrath I feil at euery breath,
 Thy feare almost hath worne me out.
 17 Lyke water they me closed round,
 Because I should not from them slyde:
 18 My louers harts thou hast vp bound,
 And mine acquaintance did them hyde.

The Conclufion, as efter the 27. Psalme.

A prayer vpon the lxxxviii. psalme.

Eterna'l Father, that for our great gude, castis vs
 in monie calamities and miseries: Despyse not our
 prayeris, lest untill thy furie thou reiect, and cast vs
 cleane away. Haifpitie on vs thy pure seruands, that

callis daylie vpon thee, & replenish vs with thy grace
to the intent, that all they in quha's eyes we are con-
temptibill and despyt, may understand that xit the
duiffis vs, in thy vueil belouit Sonne Iesus Christ.
So be it.

PSALME LXXXIX. I. H.

¶ Dauid praiseth God for his couenant made betwene him and
his elect by Iesus Christ, then he complaineth of the desolatione
his kingdome, so that the promise seemed to be broken. Finallie he
praieth to be deliuered from affliction, mentioning the shortnes
mans life, and confirming him self by Gods promises.

T O Sing the mercies of the LORD, my
tounge shall neuer spare: And with my
mouth from age to age, thy treuth I will
declare. For I haue said that mercie shal, for
euermore remaine: In that thou doest the
heauens stay, thy treuth appeareth plaine.

3 To mine elect, saith God I made

- a couenaunt and behest:
My seruant Dauid to persuaue,
I swore and did protest.
Thy seed for euer I will stay,
and stablish it full fast:
And still vphold thy throne alway,
from age to age to last.
- The heauens shew with ioy and mirth,
thy wondrous works, O Lord:
Thy Saints within thy Kirk on earth,
thy faith and treuth recorde.
- Who with the Lord is equall then,
in all the cloudes abroad?
Among the Sonnes of all the Gods,
what one is lyke our God.
- God in assemblie of the Saints,
is greatlie to be dread:
And ouer all that dwell about,
in terrour to be had.
- Lord God of Hoastes, in all the worlde,
whose strength is lyke to thee?
On euerie side most mightie Lord,
thy treuth is seene to be.
- The raging sea by thine aduise,
thou rulest at thy will:

And

- And when the waues thereof arise,
thou makest them calme and still.
10 As a man slaine, so Ægypt land,
hast thou subdewed, O Lord:
Thy foes with mightie arme and hand,
thou scattered hast abroad.
- 11 The heauens are thine and stil haue bene
lykewise the earth and land:
The world with all that is therein,
thou formedst with thy hand.
- 12 Both North and South, thou Lord alone
thy self, didst make and frame:
Both Tabor Mount, and eke Hermon,
reioice and praise thy Name.
- 13 Thine arme is strong and full of power,
all might therin doth ly:
The strength of thy right hand ech hour,
thou listest vp on hic.
- 14 In righteousnesse and equitie,
thou hast thy seat and place:
Mercie and treuth are still with thee,
and go before thy face.
- 15 Those folke are blest that know aright
to ioy in thee O God:
For in the fauour of thy sight

they

they walk full safe abroad.

Lord, in thy Name reioice they shall,
and that from day to day:
and in thy Righteousnesse withall,
exalt them selues alway.

For why? their glorie, strength and aide,
in thee alone doth ly:

by gudeness eke that hes vs staied,
shall lift our horne on hie.

Our strength that doth defend vs well,
the Lord to vs doth bring
the holie one of Israell,
he is our guyde and King.

Thy will vnto thy Saintes some times
in Visions thou doest show:

and thus then didst thou say to them,
thy mynde to make them know.

A man of might haue I erect,
your King and guide to be:
and set him vp, whome I elect,
among the folke to mee.

My seruant Dauid I appoint,
whome I haue searched out:
and with my holie oyl annoint
him King of all the rout.

- 21 Therefore my hands is readie still
with him for to remaine:
And with my arme also I will,
him strenthen and sustaine.
- 22 The enemies shall not him oppres,
they shall him not deuoute:
Nor yet the sonnes of wickednes,
of him shall haue no power.
- 23 His foes likewise will I destroy,
before his face in fight:
And those that hate him plague will I,
and stryke them with my might.
- 24 My treuth and mercie eke withall,
shall still vpon him ly:
And in my Name his horne eke shall,
be lifted vp on hie.
- 25 His Kingdome I will set to be,
vpon the sea and sand:
And eke the running fludes shall he,
embrace with his right hand.
- 26 He shall depend with all his heart
on me, and thus shall say:
My Father and my God thou art,
my Rock of health and stay.
- 27 As my first borne I will him take,

of all on earth that springs:
is might, and honour I shall make,
about all worldlie Kings.

My mercie shall be with him still,
for euer to indure:

My faithfull Couenaunt I will
to him keep firme and sure.

And eke his seed will I sustaine
for ay both sure and fast:

That his throne shall still remaine,
while that the heauens doe last.

If that his Sonnes forsake my Law,
and so beginne to swerue:

And of mine iudgements haue none aw,
nor will not them obserue.

Or if they do not vse aright,
my statutes to them made:

And set all my Commandements light,
and will not keep my trade.

Then with the rod I will begin,
their doings to amend:

And so with scourging for their sinne,
when that they do offend.

My mercie yet, and my goodnes
I will not take him fro:

Nor handle him with craftines,
and so my treuth forgo.

34 But sure my couenant I will holde,
with all that I haue spoke:

No word the quhilk my lippes haue tolde,
shall alter or be broke.

35 Once swore I be my holines,
and that performe will I:

With Dauid I shall keep promise,
to him I will not lie.

36 His seed for euer more shall reigne,
and eke his throne of might:

As doth the Sunne it shall remaine,
for euer in my sight.

37 And as the Moone within the skye,
for euer standeth fast:

A faithfull witnes from on hie,
so shall his kingdome last.

38 But now, O Lord, thou doest reiect,
and now thou changest cheare:

Yea, thou art wroth with thine elect,
thine owne annointed deare.

39 Thy Couenant with thy seruant, lo,
Lord, thou hast quyre vndone:

And down vpon the ground also,

hast cast his Royall crowne.

40 Thou hast his hedge pluckt vp with micht,
thou didst his walles confound:

His bulwarks thou hast beat down right,
and brought them to the ground.

41 That he is sore destroyed and torne,
of cummers by throughout:

And so is made a mock and scorne,
to all that dwell about.

42 Thou their right hand hast lifted vp,
that him so sore annoy:

And all his foes that him deuoure,
lo, thou hast made to ioy.

43 His sword thou hast made dull and blunt,
so that he may not stand:

Before his foes, as he wes wont,
nor haue the vpper hand.

44 His glorie thou hast made to wast,
his throne, his ioy and mirth:

By thee is ouerthrowne and cast,
full low vpon the earth.

45 Thou hast cut of and made full short,
his zouth and lustie daies:

And raised of him an ill report.

with shame and great dispraise.

- 46 How long away from me, O Lord,
for euer wilt thou turne?
And shall thine anger still alway,
as fyre consume and burne.
- 47 O call to mynde, remember then,
my time consumeth fast:
Why hast thou made the sonnes of men,
as things in vaine to waste?
- 48 What man is he that liueth heir,
and death shall neuer see?
Or from the hand of Hell his soule,
shall he delyuer free?
- 49 Where is, O Lord, thine old gudenesse,
so oft declar'd beforene:
Quhilk by thy treuth and vprightnes,
to Dauid thou hast sworne.
- 50 The great rebukes to mynde, Lord, call,
that on thy seruants ly:
The railing of the people all,
beare in my brest do I.
- 51 For why, O Lord, behold thy foes,
blasphemed haue thy Name:
In that their steppes whome thou hast chose
and oynted, they defame.
- 52 All praise to thee, O Lord of Hostes,
both

both now, and eke for ay:
through skye and earth, in all the Coastes,
Amen, Amen, I say.

The Conclusioun, as efter the first Psalme.

A prayer vpon the lxxxix. psalme.

O God onlie vwise, and gud, that neuer ceisist to shaw
vnto thy elect how grete thou luffis and fauors
rem: bot chieflie, quhen thou gane vnto vs, ane King
and Seniour, Iesus Christ, thy only Sonne, for to assure
of the treuth of thy promises. We beseik the graunte
of thy grace, to render vnto him sic obedience, that
we may in the end enioy the frute of our faith, that it
be saluatioun of our saullis. So be it,

PSALME XC. W. K.

Moyses seing the people admonished baith be the breuitie of
eir life, & be plagues, z. e not to be thankfull, praieth God to turne
eir harts.

Sing this as the 44. Psalme.

O Lord, thou hast bene our refuge,
and kept vs safe and sound:
from age to age, as witnesse can;
all we, quhilk true it found.
Before the Mountaines wer furth brocht
or thou the earth didst frame:
thou was our great Eternall God,
and still shalt be the same.

Thou dost vaine man stryke down to dust;

V ij

though

though he be in his floure:

Againe thou saiest, ye Adames sonnes,
returne, to shew your power.

4 For what is it a thousand yeares,
to count them in thy sight:

But as a day quhilk last is past,
or as a watch by night.

5 They are so sone as thou dost storme,
euen lyke a sleep or shade:

Or lyke the grasse, quhilk as we know,
berimes away doth fade.

6 With pleasant dewes, in break of day,
it groweth vp full greene:

By night cut down, it withereth, as
no bewtie can be seene.

7 O Lord, how sore do we consume
in this thy wraith so hote?

We feare thy furie be so fierce,
that death shall be our lot.

8 Thou hast so marked our misdeedes,
that they are in thy mynde:

Our secret sinnes are in thy sight,
as though none grace should finde.

9 For when thine anger kindled is,
our dayes consume furthwith:

Then

When end our yeares as thoughts most vaine,
quhilk haue in them no pith.

The daies of man we finde to be,

of yeares ten and three score:

And though that some by nature strong,

attain to liue ten more.

Yet is their strength (bragge what they list)

but labour, grief, and care:

And passeth hence to haste their end,

or they them selues be ware.

Yet who regardeth well the power

of this thy wraith so great:

All such trewlie as do the knowe,

thy plague when thou dost threat.

Teach vs therefore to count our daies,

that we our hartes may bend

to learne thy wisdome and thy treuth,

for that should be our end.

Turne yet againe, O Lord, how long,

wilt thou be angrie still?

Be mercifull vnto thy flock,

and grant them thy gudewill.

Oh, fill vs with thy mercies great,

in the sweit morning spring:

Whereioice shall all our daies,

and eke be glade and sing.

15 Declare thy wonders some signe of loue,
thy scourges to asswage:

And for the yeares of our distresse,
sustaining such great plagues.

16 Shew furth thy mercie, thine own wo
vnto thine seruants deare:

And let thy glorie to their seed,
for euermore appeare.

17 And let the bewtie of the Lord,
vpon vs still remaine:

Lord, prosper thou our handie worke,
and still the same maintaine.

The Conclusioun, as after the first Psalme.

A prayer vpon the xc. Psalme.

Eternall God, the only refuge of the afflicted, see in
that the shortnes of this present lyfe, admonishes
to turne our selfis away fra cirthlie things, and to ha
our meditation on heauenlie maters: Grant vnto vs
that we may employ our haill lyfe, on the consideration
of thy mercie and gudeness: and that thy anger may be
sa turnit fro vs, that we may haif cōtinuallie quhair
with to reioice in the, through Iesus Christ, our lord.
So be it.

PSALME XCI. W.K.

¶ Heir is described the assurance he liueth in, in that he committeth himself wholly to God. A promise of God to those that seare & trust in him, to delyuer them.

Who

W Ho so with full intent & mind, in
 God most high himself doth stay, His migh-
 tie power that man shal finde, A sure defens
 to be alway: And nowe say to the Lord will
 , O thou mine hope, and forte moste sure:
 He is my God, thus will I crie: My trust in
 him shall still indure.

He surelie will thee frelie set,
 Farre from the craftie hunters snare:
 So that thou needst not feare his net,
 Nor zit for plagues no whit to care.
 Vnder his wings he will thee hyde,
 And there thee keip full well shall he
 Thee to defend on either syde,
 His truth shall still thy buckler be.

- 5 Thou shalt not neede to be dismaied,
For anie feare to come by night:
Nor of the arrowes be affraied,
Quhilk furth is shot, when it is light.
- 6 Nor yet the Pestilence to feare,
Quhilk in the darke doth much annoy,
Nor of the plague at noone day cleir,
Quhilk doth full oft great heapes destroy.
- 7 A thousand at thy side shall fall,
And at thy right hand thousands ten:
But vnto thee no hurt at all
Shall once so much as touch thee then.
- 8 Thine eyes shall certainelie beholde,
What recompence the wicked haue:
- 9 For that the Lord as thy strong holde
Thou hast him made thy soule to saue.
- 10 There shall none ill thee apprehend,
Nor yet thy Tabernacle touch:
- 11 For he his Angell furth doth send,
And giueth them charge to keep all such
- 12 So warelie shall they thee defend,
That harme thou shalt be sure of none:
Nor yet so much as once offend,
Or dash thy fute against a stone.
- 13 Thou shalt vpon the Lyons tread,

- The Dragon and the Aspe also:
 They shall of thee be still in dread:
 Thou shalt vpon them walke and go:
 For so the Lord himself hath sworne.
 4 Because (saith God) he knew my Name,
 I surelie will exalt his horne,
 And such confound as seek his shame.
 5 On mee he shall call in his need,
 And I will heare him out of doubt:
 His troubles end will I with speed,
 And will him glorifie throughout.
 6 Of yeares he shall haue his desire,
 That he the same may full well spend:
 My sauing health and loue entier,
 To do him good shall haue none end.

The Conclusion: as sfter the 27. Psalme.

A Prayer vpon the xci. Psalme.

Eternall God, that makis all things to turne to the
 best to them that lufis thee: and that preseruis &
 keipis all them, that commits themseluis to thy prote-
 ction. Grant vs of thy bountifull grace, that vvee may
 continuallie call vpon thee with our haill hartis: that
 vve be and delyuerit from all dangers, vve may in the
 end enioy that saluation, that is conquest to vs be Ie-
 sus Christ, thy onelie Sonne, our Saviour. So be it.

PSALME XCII.
PSALME XCII. I.H.

¶ Psalme for the Saboth, to stirre vp the people to acknowledge and praise God in his works. Dauid reioiceth therein, but the wicked consider not that the vngodlie when he is most flourishing, fall most speedlie perith.

Sing this as the 89. Psalme.

A Thing both good and meit trewlie,
it is, to laude the Lord:

And to thy Name O Lord most hie,
to sing in one accord.

2 To shew the kyndnes of the Lord,
betime or it was light:

And eke declare his treuth abroad,
when it doth draw to night.

3 Vpon ten stringed instruments,
on Lute and Harpe so sweet:

With all the mirth ye can inuent,
of instruments most meit.

4 For thou hast made me to reioice,
in things so wrought by thee:

And I haue ioy in heart and voice,
thy handie works to see.

5 O Lord, how glorious and how great,
are all thy works so stout?

So deiplic are thy counsels set,
that none can trye them out.

6 The man vnwise he doth not know,

how

how this is brought to passe:
Nor yet the Idiot or fule also,
doth vnderstand this case.

7 When so the wicked at their will,
as grasse do spring full fast:

They when they flourish in their ill,
for ay shall be made waste.

8 But thou art mightie Lord, most hie,
yea, thou dost reigne therefore:

In euerie time eternallie,
both now and euermore,

9 For why, O Lord, beholde and see,
beholde, thy foes I say:

How all that work iniquitie,
shall perish and decay.

10 But thou, lyketh Vnicorne this while,
shall lift mine horne on hie:

With fresh and new prepared oile,
thine oynted King am I.

11 And of my foes before mine eies,
shall see the fall and shame:

Of all that vp against me ryse,
mine eare shall heare the same.

12 The iust shall flourish vp on hie,
as Date trees bud and blow:

And

And as the Ceders multiplie,
in Libanus that grow.

13 For they are planted in the place,
and dwelling of our God:
Within the Courts they spring apace,
and flourish all abroad.

14 And in their age much frute shall bring,
both fat, and well becene:
And pleasantlie both bud and spring,
with boughes and branches greene.

15 To shew that God is good and iust,
and vpright in his will:
He is my Rock, my hope, and trust,
in him there is none ill.

The Conclufioun, as efter the first Psalme.

A prayer vpon the xcii. Psalme.

Mercifull Lord, in the knauvledge of quhome lyis
lyfe eternall, Replenish vs with thy grace and
halie Spreit, that vve consider and thy mernelous vvar
kis, quhilk the vvickeit despyfis: vve may gif our seluis
continualle to sanctifie thy halie Name. And that
vve may grow v sua in all gud vertues, that be and true
members of thy Kirk, vve may in end see the destru-
ctioun of hy enemies and ours, quhen thou sall delyuer
al them that puts thair trust in the, throug Iesus christ
thy onlie Sonne. So be it.

Psalme

P S A L M E X C I I I. I. H.

¶ He praiseth the power of God in the creation of the world, and
 arareth downe all people which lift them vp against his Maiestie, and
 pouketh to consider his promises.

Sing this as the 70. Psalm.

THe Lord as King, aloft doth reigne,
 in glorie goodlie dight:
 And he to shew his strength and maine,
 hath gird him self with might.
 The Lord likewise the earth hath made,
 and shaped it so sure:
 No might can make it moue or fade,
 at stay it doth endure.

Or that the world was made or wrought,
 thy seat was set before:
 Beyond all time that can be thought,
 thou hast bene euermore.

The fludes. O Lord, the fludes do ryse,
 they roare and make a noise:
 The fludes, (I say) did interpryse,
 and lifted vp their voice.

Yea, thought the stormes arise in sight,
 though seas do rage and swell:
 The Lord is strong and more of might,
 for he on hie doth dwell.

6 And luke what promise he doth make,
his household to defend:

For iust and trew they shall it take,
all times withoutten end.

The Concluson: as efter the first Psalme.

A Prayer vpon the xciii. Psalme.

Most potent King of Kings, and Lord of Lord
quhais glorie is incomprehensibill, quhais Ma-
iestie is infinite, and quhais pouwer is incomparabil
Mainteine thy seruands in quietnes: and grant tha-
vve may be suassetillit on the certaintie of thy prom-
ses, that quhat sumeuir thing cum vpon vs, vve may a-
byde firme in thy faith, & may leif uprightlie & vvit-
out reproch in the midis of thy Kirk, quhilk Iesus christ
thy Sonne hes bocht vwith his precious blude. So be it

PSALME XCIII. W. Ke.

He praich God against the violence of tyrants and comforteth the
afflicted be the good issue of their afflictions, and ruine of the wicked.

Sing this as the 41. Psalme.

O Lord, since vengeance doeth to thee,
and to none els belong:

Now shew thy self, O Lord, our God
with speed reuenge our wrong.

2 Aryse, thou great Iudge of the World,
and haue at length regarde:

That as the proud deserue and do,
thou wilt them so reward.

3 O Lord,

O Lord, how long shall wicked men,
triumph thy flock to slay?

a, Lord, how long? for they triumph,
as though, who now but they?

How long shall wicked doers speake?

their great disdaine we see:

whose boasting pryde doth seeme to threat
no speach, but theirs to be.

O Lord, they smyte thy people down,

not sparing young nor auld:

their Heritage they so torment:

as strange is to beholde.

The Wedow and the stranger both,

they murther cruellie:

the Fatherlesse they put to death,

and cause they know not why.

And yet say they, tush, tush, the Lord,

will not behold this deed:

or yet will Iacobs God regarde,

the things by vs decreed?

But now take heed, ye fules vnwise,

among the folke that dwell:

fules (I say) when will ze weigh,

or vnderstand this well?

He that the eare did plant and place,

shall

- shall he be slow to heare?
Or he that made the eie to see,
shall he not see most cleare?
10 Or he that plagued the Heathen folk,
and knowledge teacheth men:
To nortour such as went astray,
shall he not punish then?
11 The Lord our God who man did frame
his verie thoughts do know:
And that they are both vyle and vaine,
to him is knowne also.
12 But blessed is the man O Lord,
quhome thou dost bring in awe:
And teachest him by this thy rodde,
to loue and feare thy Law.
13 That thou maist giue him rest and ease,
in tyme of troubles great:
When that the pit is digged vp
the vngodlie for to eat.
14 Surelie the Lord will neuer faile,
his peopill which him loue:
Nor yet forsake his heritage,
which he doth still approue.
15 For iudgement now with treuth sal ioine
that iustice may be free:

And such as be vpright in heart,
thereof full glade shall be.

16 Who now will vp and ryse with me,
against this wicked band?

Or who against these workers ill,
on my part stout will stand?

17 If that the Lord had not me helpt,
doutles it had bene done:

To wit, my soule in silence brought,
and so my foes had wone.

18 But though my fute did swiftlie flyde,
yet when I did it tell:

Thy mercies, Lord, so held me vp,
that I therewith not fell.

19 For in the heapes of sorrowes sharp,
that did mine heart oppresse:

Thy mercies were to me so great,
they did my soule refreshe.

20 Wilt thou, vaine man, haue ought to do
with that most wicked chaire:

Whilk forgeth mischief as a Law,
without remorse or feare.

21 Against the soules of godlie men,
they all with speed conuent:

And so condemne the gittles blude,

of the pure innocent.

22 But yet the Lord is my refuge,
in all these dangers deip:
And God the Rock is of mine hope,
who doth me alwaies keip.

23 He will rewaird their wickednes,
and in his wraith them kill:
Yea, them destroy shall God our Lord,
for he both can and will.

The Conclusioun, as efter the first Psalme.

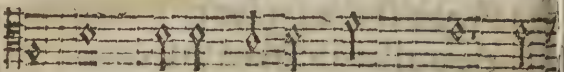
A Prayer vpon the xciii. Psalme.

I Vste and righteous Iudge of all the vvarlde, thou
know'st how fierce and cruell they are, that lift
up them selfis against vs: Repres, be thy inuincib
pouuer, thair vndantonic rage: and grant vs of th
grace, that we make our profite of all the calamitie
that fallis vpon vs. Addres the estait of this vvarlde
in sic order, that enery ane may renunce thair vrick
vwayis & follow the: & that the mair earnestlie tha
thou shauis thy self ane iust & righteous God, throught
our Lord and Sauour Christ Iesus. So be it.

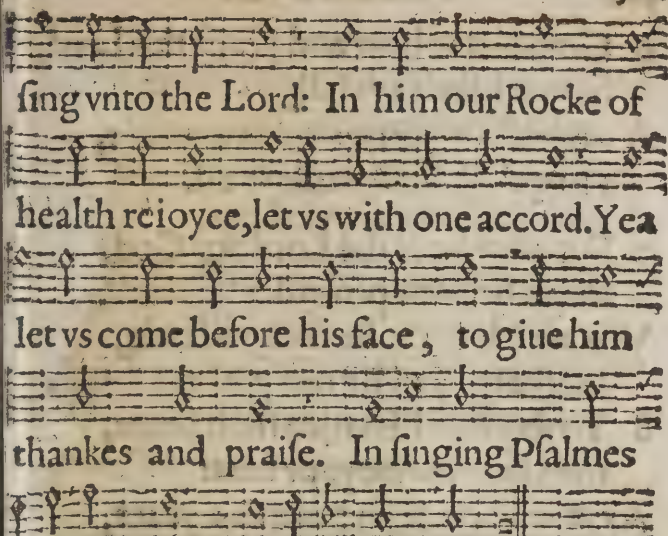
PSALME XCV. I. H.

¶ An earnest exhortation to praise God for the generation of the
world, and electioun of his Kirk.

O



Come let vs lift vp our voice, and
sing



sing vnto the Lord: In him our Rocke of
health reioyce, let vs with one accord. Yea
let vs come before his face, to giue him
thanks and praise. In singing Psalmes
vnto his grace, let vs be glade alwaies.

For why the Lord he is (no doubt)
A great and mightie God:
A King aboue all gods throughout,
In all the World abrode.
The secretes of the earth so deep,
and corners of the land:
The toppes of hilles that are so steep,
he hath them in his hand.

The sea and waters all are his,
for he the same hath wrought:
The earth and all that therein is,
his hand hath made of nought.

6 Come let vs bow and praise the Lord,
before him let vs fall:

And kneill to him with one accorde,
the quhilk hath made vs all.

7 For why? he is the Lord our God,
for vs he doth prouyde:

We are his flock, he doth vs feede,
his sheip, and he our guide.

8 To day if ye his voice shall heare,
then harden not your hart:

As ye with grudging manie a yeare,
prouokt mee in desert.

9 Where as your Fathers tempted mee,
my power for to proue:

My wondrous works when they did sie,
yet still they would me moue.

10 Twise twentie yeare they did me greue
and I to them did say:

They erre in heart, and not beleue,
they haue not knowne my way.

11 Wherefore I sware when that my wrath
was kindled in my brest:

That they should neuer tread the path,
to enter in my rest.

The Conclusioun, as efter the first Psalme.

A praye

A prayer vpon the xcvi psalme.

O Lord, the onely protectour and stay of all thyne,
that gydis thy Children as the sheip of thy folde,
extend thy gudenes on vs, and sustein su our hartis,
that of our nature are harder then ony flint, that vve
euer be indurit or obstinate throu onie incredulitie a-
gainst thy halie Word: bot that vve may serue thee in
true and liuelie faith: in sic sort, that in the end, vve
may enter in thy heauenlie rest, through Iesus Christ
our Lord. So be it.

PSALME XCVI. I. H.

[An exhortation both to the Iewes and Gentiles to praise God
for his mercie. And this speciallic ought to be referred to the King-
dome of Christ.

Sing ye with praise vnto the Lord, newe
songs of ioy and mirth: Sing vnto him with
one accord, al people on the earth. Yea, sing
vnto the Lord, I say, Praise ye his holy name
Declare and shewe from day to day, salua-
tion be the same.

3 Among the heathen eke declare,
his honour round about:

To shew his wonders do not spare,
in all the world throughout.

4 For why? the Lord is much of might,
and worthie praise alway:

And he is to be dread of right,
about all Gods, I say.

5 For all the Heathen gods abroad,
are Idols that will fade:

But yet our god he is the Lord,
that hath the heauens made.

6 All praise and honour eke do dwell,
for ay before his face:

Both power and might lykewise excell,
within his holie place.

7 Ascribe vnto the Lord alway,
(ye people of the worlde:)

All might, and worship eke, I say,
ascribe vnto the Lord.

8 Ascribe vnto the Lord also,
the glorie of his Name:

And eke vnto his Courts do go,
with giftes vnto the same.

9 Fall down and worship ye the Lord,
within

within his Temple bright:
et all the people of the world,
be fearfull at his sight.
o Tell all the World, be not agast,
the Lord doth reigne aboue:
sea, he hath set the earth so fast,
that it shall neuer moue.

And that it is the Lord alone,
that reuleth with princelie might:
to iudge the Nations euerie one,
with equitie and right.
1 Ye heauens therefore with ioy begin,
and let the earth reioice:
Thou sea, and all that is therein,
cry out and make a noise.

2 The field shall ioy, and euerie thing,
that springeth of the earth:
The wode and euerie tree shall sing,
with gladenesse and with mirth.
3 Before the presence of the Lord,
and comming of his might:
For he shall come to iudge the world,
with equitie and right.

The Conclusioun, as after the first Psalm.

A Prayer vpon the xcvi psalme.

O Gude Lord, that vwillis all pepill to be saif, and to cum to the knauvledge of thy veritie: Shauv thy pouuer and excellent Maiestie vnto the haill vvarld, that euerilk ane may sing thy praises, yea, and shauve furth thy saluatioun, quhilk thou kes promisit to all thē that dedicates them seluis to thy seruice, for praysing of thee in all thy creatures, be meinis of Iesus Christ thy Sonne. So be it.

PSALME XCVII. I. H.

Dauid exhorteth all to reioice for the comming of the kingdom of Christ, dreadfull to the rebels and idola rous, and ioyfull to the iust, quhome he exhorteth to innocencie, and thanksgiuing.

Sing this as the 95. Psalme.

THe Lord doth reigne, wherat the earth
may ioy with pleasant voice:
And eke the Yles with ioyfull mirth,
may triumph and reioice.

2 Both cloudes and darknesse eke do swell,
and round about him beat:

Yea, right and Iustice euer dwell,
and byde about his seat.

3 Yea, fyre and heat at once shall runne,
and go before his face:

Quhilk shall his foes and enemies burne,
abrode in euerie place.

4 His lightnings eke full bright did blase,
and to the world appeare:

Whereat the earth did luke and gase,
with dread and deadlie feare.

5 The hilles like waxe did melt in sight,
and presence of the Lord:

They fled before that rulers might,
quhilk gydeth all the VVorld.

6 The heauenseke declare and show,
his Iustice furth abroad:

That all the world may see and know,
the glorie of our God.

Confusioun sure shall come to such,
as worship Idoles vaine:

And eke to those that glorie much,
dumb pictures to mainteine.

For all the Idoles of the World,
quhilk they as Gods doe call:

Shall feeke the power of the Lord,
and down to him shall fall.

With ioy, did Sion hear this thing,
and Iudah did reioice:

And at thy iudgements they did sing,
and made a pleasant noise.

For thou, O Lord, art set on hie,

in all the earth abroad:
And art exalted wondrously,
about each other God.

10 All ye that loue the Lord doe this,
hate all things that are ill:

For he doth keip the soules of his,
from such as would them spill.

11 And light doth spring vp to the iust,
with pleasure for his parte:

Great ioy with gladenes, mirth and lust,
to them of vpriight heart.

12 Ye righteous in the Lord, reioyce,
his holinesse proclaime:

Be thankfull eke with heart and voice,
and mynde full of the same.

The Conclusioun, as efter the first Psalme.

A prayer vpon the xcvi. Psalme.

O Lord, vnto whom all glorie and honour doo appertaine, replenish vs with spirituall ioy: Grant that al Idolatrie and superstition, being put away, the hallow world may be saintly lightened with the light of thy halow word, that euery man may give himself to an perpetuall praising of thy halow Name, and may give vnto thee most hartie thanks, for all the benefites which we continually receive at thy fatherly hande, through Iesus Christ thy Sonne. So be it.

Psalme

PSALME XCVIII. I. H.

An earnest exhortation to all creatures to praise the Lord, for his power mercie and fidelitie in his promise be Christ, be whom he hath communicat his saluatioun to all Nations.

Sing this as the 95. Psalme.

O Sing ye now vnto the Lord,
a new and pleasant song:

For he hath wrought throughout the worlde
his wonders great and strong.

With his right hand full worthelie,
he doth his foes deuoure:

And get himself the victorie,
with his owne arme and power.

2 The Lord doth make the people know,
his saving health and might:

The Lord doth eke his iustice shew,
in all the Heathens sight.

3 His grace and treuth to Israell
in mynd he doth recorde:

That all the earth hath seene right well,
the gudenes of the Lord.

4 Be glade in him with ioyfull voice,
all people of the earth:

Giue thanks to God, sing and reioice,
to him with ioy and mirth.

5 Vpon the Harpe vnto him sing,

giue

giue thanks to him with Psalmes:
Reioice before the Lord our King,
with Trumpet and with Shalmes.

6 Yea, let the sea, with all therein,
with ioy both roare and swell:

The earth likewise let it begin,
with all that therein dwell:

8 And let the fludes reioice their fillles,
and clap their hands apace:

And eke the Mountaines and the hilles,
before the Lord his face.

9 For he shall come to iudge and try,
the world, and euerie wight:

And reule the people mightelie,
with Iustice and with right.

The Conclusioun, as after the first Psalme.

A prayer vpon the xeviii Psalme.

ALmightie and everlasting God, that hes vtroghte
the Redemption of man, efter an meruelous ma-
ner, in sending thy only Sonne, for fulfilling of the pro-
mises made unto our Fatheris. Oppin' up mair & mair
the knauvledge of that saluatioun, that in all plases of
the earth, thy truth and puissance may be made known:
to the intent, that all Nations may praise, honour, and
glorifie the, through the selfsame Sonne, Iesus Christ.
So be it.

Psalme XCIX. I. H.

He

¶ He commendeth the power, equitie, and excellencie of the kingdom of God by Christ, prouoking both Iew and Gentile to magnify the same, and to call vpon God as the ancient Fathers Moyses, Aaron and Samuel did, who were heard in their prayers.

Sing this as the 95. Psalm.

THe Lord doth raigne, although at it,
the people rage full sore:

Yea, he on Cherubin doth sit,
though all the world would roare.

3 The Lord that doth in Sion dwell,
is high and wondrous great:

Above all folke he doth excell,
and he aloft is set.

3 Let all men praise thy mightie Name,
for it is fearfull sure.

And let them magnifie the same,
that holie is and pure.

4 The princelie power of our King,
doth loue iudgement and right:

Thou rightlie rewledest euerie thing,
In Iacob through thy might.

5 To praise the Lord our God deuysed,
all honour him accorde:

Before his futeftule worship lykewise,
he is the holie Lord.

6 Moyses, Aaron, and Samuel,
as Priestes on him did call:

When

When they did pray, he hard them well,
and gaue them answeare all.

7 Within the cloude to them he spake,
then did they labour still:

To keip such lawes as he did make,
and pointed them vntill.

8 O Lord, our God, thou didst them heare
to thee when they did speake:

Thy mercie did on them appeare,
thought thou their sinnes didst wreake.

9 Giue laude and praise to god our Lord,
within his holic Hill:

For why, our god throughout the world,
is holic euer still.

The Conclusioun, as after the first Psalme.

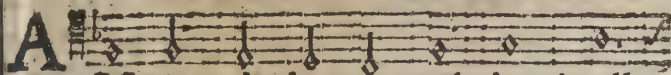
A prayer vpon the xcix Psalme.

O Heauenlie Father, vworthie of all praises: continu
new thy fauour and good vill towardis vs thy
pure seruandis, and be the force of that band quhilke
thou hes contractit vwith our forefatheris, grant that
we may saiflie leif vnder thy saifgaird and protection
that we may continuallie mair and mair haifane sei
ling of the frute of that adoptioun quhair of thou hes
made vs participant, through Iesus Christ thy Sonne
our Lord. So be it.

Psalme C. W. Ke.

He

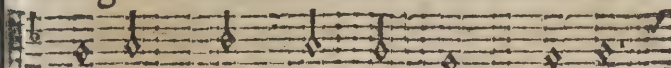
¶ He exhorreth all men to serue the Lord, who hath made vs, and
to enter in his Courts and assemblies to praise his Name.



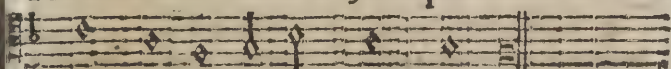
ALL People that on earth doe dwell,



Sing to the Lord with chearfull voice:



Him serue with feare, his praise furth tell:



Come ye before him and reioice.

3 The Lord, ye know, is God in deid,
Without our aide he doth vs make:
We are his flock, he doth vs feid,
And for his sheip he doth vs take.

4 Oh, enter then his gates with praise,
Approch with ioy his Courts vnto:
Praise, laude, & bleffe his Name alwaies,
For it is seimlie sa to do.

5 For why? the Lord our God is gude:
His mercie is for euer sure:
His truth at all times firmelie stude,
And shall from age to age endure.

The Conclusioun, as efter the 27. Psalm.

A Prayer vpon the c. Psalm.

O Lord

O Lord, the plentifull heip of all happines, sen it
 pleſit the of thy free mercie and gudenesse, to ch
 us for thy avvin heritage, and to regener vs spiritua
 Entertaine vs vnder thy vvings unto the end: & gra
 that vve may dailie growve in the knauvledge of
 gudenesse, trouth, and mercie, quhilke thou bes ma
 fested vnto vs, through our Redcemer, and Sauour
 Ius Christ. So be it.

PSALME CI. W. Ke.

¶ David describeth what gouernement hee will obserue in
 house & kingdome, be riting out the wicket, & cherishing the goo

O F mercie and of iudgement bothe.
 O Lord my song shall be: And it so oft as
 I do sing, shall be, O Lord, to thee. I wil in
 wayes with wisedome guide, till thou my
 state erect: And walke vprightlie in myne
 house, as one of thine elect.

3 No wicked thing I will attempt,

bo

bot from the same refraine:
hate the sinnes of faithlesse folke,
no such I will maintaine.

The froward heart may take his leaue,
such shall not with mee dwell:

as for the proud and wicked man,
I will with force expell.

Who so his neighbour doth backbyte,
that man will I destroy:

and who so hath a proud high luke,
I will the same annoy.

For such as lead a godlie lyfe,
and wickednes forsake,

Vill I defend: and more then that,
my seruants will them make.

Who so is bent to vse deceit,
mine house is not for such:

he lyar may I not beholde,
his lies I hate so much.

Th'vngodlie sone I will destroy,
quhilk dwell the land about:

and from the Cietie of the Lord,
all wicked men rute out.

The Conclusion, as after the first Psalm.

A Prayer vpon the ci. Psalm.

Y

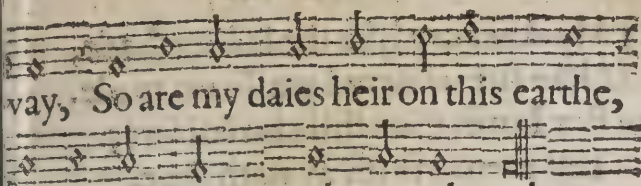
Gude

ETernall God, under the pouver of quhome, are
 they quhome thou bes placit reulers and superiour
 ouir vs: It vwill pleis thee sa to enlichten the hartis
 all Iudges and Magistrates, quhome thou bes giue
 us, that vvithout exception of persons, they may main-
 teine the righteous, and punissh the vvickit: to the intē
 that vnder thair protectionn, vve may leid ane quye
 and peaceabill lyfe according to the instructioun giue
 us, be Iesus Christ thy Sonne, our onelie Sauour and
 Redeemer. So be it.

PSALME CII. I. C.

¶ It seemeth that this praier was appointed to the Faithfull to pray
 in the Captiuitie of Babylon. A consolatio an for the building of the
 Kirk, and stabilitie of the same: whereof followist the praise of god in
 all posterities: and the conuersion of the Gentiles.

Lord to myne humble sute giue eare,
 And let my crye fore thee appeare: hyde not
 thy face this troublous time. Bot when I call
 thine cares incline: Make haste to heare me
 (Lord, I pray) For lyke as smoke consumeth
 away,



way, So are my daies heir on this earthe,
 and all my bones parcht as an hearth.

Lyke the mowen grasse withered & dry,
 Such is mine heart. because that I:
 Through grief my bread forgot to eat.
 For through my voice of gronings great,
 My bones vnto my skiane do stick.
 Yea, I the Pelicane am lyke,
 Quhilk doth in Wildernesse abyde,
 And lyke the Owle of deserts wyde.
 As on the house top all alone,
 The Sparrow doth her self bemone:
 Euen so I watch throughout the night.
 For dailie, lo, my foes me spight,
 And they that thus do rage and scorne,
 With one consent my death haue sworn,
 Ashes eat as bread through wo,
 And blent my cup with teares also.

O This, Lord, me hapneth for thine ire,
 And for thy wraith so hote as fyre:
 For thou in high estate me plast,
 And down to dust againe hast cast.

- 11 My daies are lyke the fading shade,
I lyke the withered grasse am made.
12 But Lord, thou still abydest sure,
Thy memorie for ay doth dure.
13 Thou wilt arise for Sion hill,
and grant thy mercie her vntill:
For lo, the time, the time (I say)
Of mercie, Lord, is come this day.
14 For in her stones, thy seruants lust,
And pitie take vpon her dust.
15 So shall the Heathen feare thy Name,
And earthlie Kings thy glorious fame.
16 What time the Lord shall Sion reare,
And in his glorie shall appeare.
17 And to the desolate him bend,
Despyfing not their sute t'attend.
18 This shall be written for the race,
That efter shall succed in place:
Yea, people yet vncreated,
The Lords renowne abroad shall spread.
19 For from his holie Temple he,
The Lord our God hath cast his eie:
From heauen the earth beholde did he.
20 The prisoners grones to heare and see,
And set the damned free from care.
21 That

- 1 That they in Sion may declare,
This holie Name of God alwayes,
And in Ierusalem his praise.
- 2 When to conuene the folke accord,
And kingdomes all to serue the Lord.
- 3 My strenth he bated in the waies,
And shorter cut my lyfe and daies.
- 4 Wherefore I said, my God most hie,
In midst my life let mee not die:
Thy yeares eternallie endure,
From age to age abyding sure.
- 5 Thou in times past, the earth didst ground
Thine handie work the heauens are found
- 6 They perish shal, thou standing still,
They shall waxe olde as garments will:
Thou changing them they shall so byde.
- 7 But thou art one, whose yearis not flyde.
- 8 Thy seruants Sonnes for ay shall last
And in thy sight their seed stand fast.

The Conclusion: as after the 27. Psalm.

A prayer vpon the cii. psalme.

O God, the ölie founder & restorer of thy Kirk, hearken vnto the Prayers and sobs of vs thy pure children, that sorrow vs for the desolation of the same, send hand to the continuallie thairfoir: earnestlie beseked

T iij

the

the to luke down out of the heauens, ſie her miſerie
 deliuer her out of Captiuitie, and from all oppreſſi
 that wee in ioyfulneſſe of hart, may praiſe and ma
 ſie thy halie Name, through our Redeemer, and S
 our Ieſus Chriſt. So be it.

PSALME ciii. W. Ka.

¶ The Prophet prouoketh men and Angels, and all creature
 praiſe the Lord for his fatherlie mercies, in deliuerance of his pe
 from euils be his prouidence ouer all things, & in preſeruatiō of
 faithfull.

MY ſoule giue laude vnto the Lord
 my ſpirit ſhal do the ſame: And al the ſecre
 of mine heart, praiſe ye his holie Name.
 Giue thanks to God for all his giſtes, ſho
 not thy ſelf vnkynde. And ſuffer not his be
 nefites to ſlip out of thy mynde.

3 That gaue thee pardon for thy faultes,
 and thee reſtord againe:
 For all thy weake and fraile diſeaſe,

and

and heald thee of thy paine.
That did redeime thy lyfe from deith,
from quhilk thou couldst not flee:
his mercie and compassioun both
he did extend to thee.

That fild with gudenesse thy desire.
and did prolong thy youth:
lyke as the Eagle casteth her bill,
whereby her age renewth.
The Lord with Iustice doth repay,
all such as be opprest:
so that their sufferings and their wrongs,
are turned to the best.

His waies and his Commandements,
to Moyses he did shew:
his counsels and his valiant actis,
the Israelites did know.

The Lord is kynd and mercifull,
when sinners do him grieue:
The slowest to confaue a wraith
and readiest to forgiue.

He chydeth not vs continuallie,
though we be full of stryfe,
Nor kepeth our faultes in memorie,
for all our sinfull lyfe.

- 10 Nor yet according to our finnes,
the Lord doth vs regarde:
Nor after our iniquities,
he doth vs not rewarde.
- 11 But as the space is wondrous great,
twixt earth and heauen aboue:
So is his goodnesse much more large
to them that do him loue.
- 12 God doth remoue our finnes from vs,
and our offences all:
As far as is the Sunne rysing,
full distant from his fall.
- 13 And luke what pitie parents deare,
vnto their Children beare:
Like pitie beareth the Lord to such,
as worship him in feare.
- 14 The lord that made vs, knowth our shape
our mould and fasshoun iust:
How weake and fraile our nature is,
and how we are but dust.
- 15 And how the time of mortall men,
is lyke the wethering hay:
Or lyke the flour right fair in field,
that fadeth full sone away,
- 16 Whose glose and bewtie stormie windes
do

do vtterlie disgrace:
nd maketh that efter their assaults,
such blossomes haue no place.

z But yet the goodnesse of the Lord,
with his shall euer stand:
their Childrens Children do ressaue,
his Righteousnesse at hand.

3 I meane quhilk keip his Couenant,
with all their whole desire:
nd not forget to do the thing,
that he doth them requyre.

4 The Heauens hie are made the seat,
and futeftule of the Lord:
nd by his power imperiall,
he gouerneth all the world.

5 Ye Angels quhilk ar great in power,
praise ye, and blesse the Lord:
quhilk to obey and do his will,
immediatlie accord.

6 Ye Noble Hoste and Ministers,
cease not to laude him still:
quhilk readie are to execute,
his pleasure and his will.

7 Yea, all his warks in euerie place,
praise ye his holy Name:

Mine heart, my mynde, and eke my soule,
praise ye also the same.

The Conclusion: as efter the first Psalme.

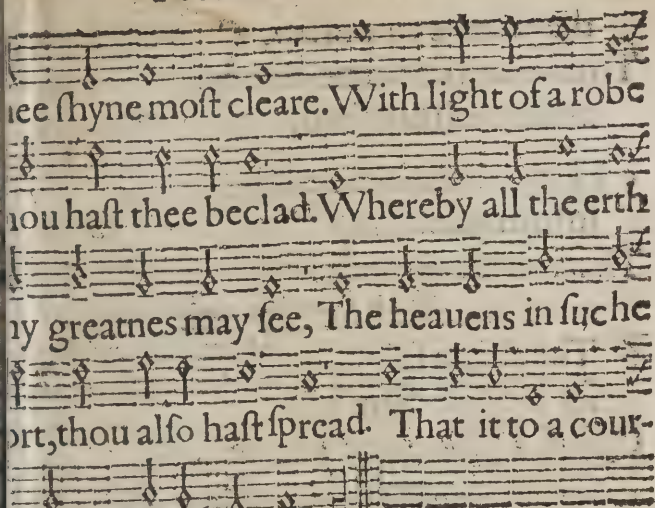
A prayer vpon the ciii. psalme.

Celestiall Father, that at all tymes bes shawv in t
singular fauour and gudenesse towardis all the
that feir the: Luke not vpon the multitude of our in
quities, quhairvith vve offend thee, seeing the gre
fragilitie and bruckilnesse quhilk is in vs. But remen
ber the Couenaunt that thou hes made vwith our Fa
thers, and ratifeit in thy Sonne Christ Iesus: that t
the verteu thair of, vve may assure our seluis of the e
ternall saluatioun, that vve vwith thy Angels ma
praise and glorifie the for ever and ever. So be it.

PSALME CIII. W. K.

¶ A thanksgiving for the creation of the world, and gouernance o
the same be his meruelous prouidence. Also a Prayer against the wi
kit, who are occasions that God diminisheth his blessings.

M
Y soule praise the Lorde, speake gude
of his Name, O Lord our great God, how
doest thou appeare, So passing in glorie that
great is thy fame: Honour and Maiestie in
thee



see thyne most cleare. With light of a robe
 thou hast thee beclad. Whereby all the earth
 thy greatnes may see, The heavens in such
 sort, thou also hast spread. That it to a cour-
 taine compared may be.

His chamber beames ly,
 in the cloudes full sure:
 Quhilk is as his Charet,
 are made him to beare,
 And therewith much swiftnes,
 his course doth endure:
 Vpon the wings ryding,
 of winde in the aire.
 He maketh his Spirites,
 as Herauldes to go:
 And lightnings to serue,
 we see also prest:
 His will to accomplish,

they

they runne to and fro,
To saue and consume things,
as seemeth him best.

5 He groundeth the earth,
so firmly and fast,
That it once to moue,
none haue shall such power.

6 The deip a fair couering
for it made thou hast,
Quhilk by his owne nature
the hilles would deuoure.

7 But at thy rebuke
the waters do flee,
And so giue dew place,
thy word to obey:
At thy voice of thunder
so fearfull they be,
That in their great raging
they hast sone away.

8 (The Mountaines full high
they then vp ascend:
If thou do bot speake
thy word they fulfill:
So lykewise the Valies,
most quicklie descend:
Where thou them appointst,

remaine

remaine they do still.)
Their bounds hast thou set,
how far they shall runne,
as in their rage,
not passe that they can:
For God hath appointed,
they shall not returne,
the earth to destroy more,
quhilk made was for man.

He sendeth the springs
to strong streames or lakes:
quhilk run do full swift
among the huge hilles.

Where both the wylde Asses,
their thirst oft tymes slakes:

And beastes of the Mountaines,
thereof drink their fill.

By these pleasant springs,
or Fontaines full faire,

the foules of the Aire,
abyde shall and dwell:

Who moued by nature
to hop heir and there:

among the greene branches,
their song shall excell.

3. The Mountaines to moist,

the cloudes he doth vse:
The earth with his works
are whollie repleat.

14 So as the brute Cattell
he doth not refuse,
But grasse doth prouyde them;
and Herbefor mans meat.

15 Yea, bread, wyne, and Oyle
he made for mans sake,
His face to refreshe,
and heart to make strong.

16 The Ceders of Liban
this great Lord did make:
Quhilk trees he doth nourish;
that grew vp so long.

17 In these may birdes build,
And make there their Nest:
In Firre trees the Storckes
remaine and abyde.

18 The high hilles are succours,
for wylde goates to rest,
And eke the Rockes stonie
for Conies to hyde.

19 The Moone then is set,
her seasoun is to runne,
The daies from the nights

thereby

thereby to discern:
and by the discending
also of the Sunne,
he colde from heat alway
thereby we do learne.

When darknes doth come,
by Gods will and power,
then creip furth do all
the beastes of the wood:
The Lyons rage roaring
their prey to deuoure.
Yet yet it is thou, Lord,
quhilk giuest them fude.
Assone as the Sunne
is vp, they retyre.

to couch in their Den
then are they full f
; That man do his
as right doth requ
ill night come and c
to take rest againe.

How fundrie, O L
are all thy works fo
With wisdome full g
they are in deed wi

So that the world all whole,
of thy praise doth sound.

And as for thy riches,
they passe all mens thoughte

25 So is the great sea,
quihilk large is and broad.

Where things, that creip, swarme,
and beastes of each sort.

26 There both mightie Shippes saile,
and some ly at road:

The Whale hudge and monstrous,
there also doth sport.

27 All things on thee waite,
thou doest them relieue:

And thou
e,
feed.

1
please thee

1
die,

they need.

A
nd

grace,

1
hings,

T
ubled,

te:

r if thou their breath take,
vyle dust then they be.

Againe, when thy Spreit
from thee doth proceed,
I things to appoint,
and what shall insue.
Then are they created,
as thou hast decreed,
and dost by thy gudenes
the dry earth renew.

The praise of the Lord,
for euer shall last,

Who may in his works
by right well reioice.

His luke can the earth make,
to tremble full fast:

and lykewise the Mountaines,
to smoake at his voice.

To this Lord and God,
sing will I alwaies:

As long as I liue,

my God praise will I.

Then am I most certaine,
my words shall him please:

will reioyce in him,
to him will I cry.

35 The sinners, O Lord,
 consume in thine yre,
 And eke the peruerse,
 them rute out with shame:
 But as for my soule, now
 let it still desire,
 And say with the faithfull,
 praise ye the Lords Name.

The Conclusioun.

*From sleuth, and from sin
 Gude Lord vprais vs:
 That vve may conuene,
 to vvorship thy Name,
 For that is the chief thing,
 gretlie fald pleis vs.
 Gif vve unto thy vvill,
 our lyfis do frame.
 Thy meiknes hath made
 much for to mease vs.
 Thairfair let vs gine,
 praise, honour, and glorie
 To God our deir Father,
 and to his Sonne Iesus:
 And to the halie Gaist
 nouu and enermore.*

A prayer vpon the ciuii psalme.

O Deir Father, quhais Providence extendis the self
 above all thy Creatures, in sic sort, that thy merne-
 as Wisedome is utterit thairby, throughout them all:
 want that vve may exalt thy glorie; & shauv pray-
 and Psalmes, to the furthsetting and magnifying of
 e same: to the intent, that the vvickeit being banishit
 om of the earth, vve may reioice in thee: and in the
 d may be participant of that eternall lyfe and felici-
 e, quhilk is promisit vnto vs, through Iesus Christ
 y Sonne. So be it.

PSALME CV. I. C.

¶ He prayseth the singular gudenes of God for chosing a peculiar
 ple to himself, neuer ceising to do them gude, euen for his promise
 ke.

Sing this as the 104. Psalm.

O Praise ye the Lord,
 and call on his Name:
 Among the folke shew
 his noble works wrought.
 Sing praises, sing to him
 to set forth his fame:
 And talke of the wonders
 he hath to passe brought.
 In his holie Name,
 reioyce and be light:
 And let their hearts ioy
 quhilk seik for the Lord.

- 4 Seek ye our God holie,
his strength, and his might:
His face to beholde still
for euer accorde.
- 5 His meruelous workis,
keip fixt in your mynde:
His signes and his iudgements,
quhilk he by mouth spake.
- 6 Ye seid of his seruant
Abraham, by kynde:
And you sonnes of Iacob
whome he his doth take.
- 7 He is our Lord God,
whose iudgements are knowne
Throughout all the earth.
- 8 And he ay certaine
His promise remembred,
once made to his owne:
For thousands of ages
to byde and remaine.
- 9 Th'agreement, (I say)
with Abraham made:
Quhilk vnto Isack
by oth he did sure:
- 10 Confirming to Iacob
for a Law and trade.

And bonde to Israell

alwaies to indure.

1 Saying, on this wise,
to thee giue I shall,

As lot to enioy

the Cananites ground.

2 Albeit they were then
in nomber but small:

3 sea, few, and strangers
throughout the land found.

3 And from place to place,
did walke to and fro:

And from one kingdome,
to other folke moue.

4 Yet suffered he no man,
them wrong for to do:

But thus, for their sakes, he
great Kings did reprove.

5 Touch not mine oynted,
nor harme not at all

My Prophetes most deare.

6 And on the whole earth

A famine extreame then,
to come he did call:

Quhilk vtterlie stroied

their store whole, with dearth.

- 17 Yet sent he before,
a man to proude:
Euen Ioseph his owne
sold into seruage.
- 18 Whose feit they in stockes held,
yea, he a long tyde:
With fetters of yron,
was kept in bondage.
- 19 Vntill the tyme came,
his cause should be knowne,
And that the Lords word
his pacience had tryed.
- 20 Then sent the King for him
and lowd him full sone
The head of the people,
his bands laid asyde.
- 21 Who made him the Lord
his house ouer all:
And of his substance,
the reowler and stay.
- 22 That he might his Princes
vnto his will thrall:
And eke teach the Elders,
of wisedome the way.
- 23 Then came Israell,
into Ægypt land:

A stranger in Cham,
Jacob then abode.

4 Where God did encrease them,
much lyke the sea sand:

And made them more mightie,
then those them withstood.

5 Whose harts he did turne
his people to hate:

And seik by disceat
his seruants to abuse.

6 But then he sent Moyses,
their cause to debate,
And Aaron his seruants
whome he did furth chuse.

7 They vnto his foes
his message declard.

His signes and wonders,
of Ham in the land.

8 He darkenes sent down then,
and darke it appeard:

And these not rebelled,
to do his command.

9 Their waters he turnd,
reid blude for to be:

He slew all their fish.

10 And frogges made to breid,

euen in their Kings Chambers.

31 Then also spake he,
so lyce and fleis swarmed,
the land through indeed.

32 He sent on them haile,
instead of sweit raine:
And great flames of fyre,
their countrie throughout.

33 Their Vines and their figge trees,
he strake to their paine:
And brake the trees all,
their coastes round about.

34 He spake but the worde,
and grasshoppers came:

With Caterpillers,
beyond all mens thought.

35 The grasse they deuoured,
that grew then in Ham:

And frutes of the ground all,
they brought vnto nought.

36 Also the first borne,
the land through he smote:

Euen the beginning,
of their force and might.

37 And with gold and siluer,
brought furth his owne lot,

Amongst

amongst whose Trybes wes not,
one feible in sight.

8 Egypt reioyced,
when they went away:

or why vpon the n,
their feare then wes fall.

9 The Lord, a cloud spred out,
to gyde them by day:

and fyre to light them,
the night ouer all.

10 They did bot demand,
and Quailes he them sent:

And with bread from heauen,
he did them suffice:

11 The hard Rock he opened,
and waters out went:

uen through the dry places,
lyke fludes that do ryse.

12 For he remembred,
his holié oath made:

Vnto Abraham,
his seruant most deare.

13 And brought furth his people.
(that were with wo lade)

His owne chosen Children,
with ioyfull cheare.

44 The Heathen folkes land,
to them he did parte:
The peoples labour,
they had to possesse.

45 That they from his statutes,
and lawes should not start:
Wherefore our Lord God praise,
his laude no tyme cease.

The Conclusions, as efter the 104. Psalme

A Prayer vpon the cv. Psalme.

O Lord, only iust and righteous, that among all the Nations of the vvarlde, hes chosen thy Kirk, for the better manifesting of thy blissed Name in her: and hes ressaueit vs of thy free mercie, in that holie societie. Graunt that vve may haif ane perfect feeling of the sweetnes of thy mercies, and assist vs in the tyme of our troubillis, seing vve call vpon thee, and puts our haille traist in thee onlie. Suffer not, (O Lord) that vve become unthankfull for the gret benefites quhilk thou givis unto vs: bot rather that vve may magnifie the excellencie of thy pouer & gudenes, quhilk thou hes declared vnto vs, in Iesus Christ. So be it.

PSALME CVI.

N.

The people disperfed vnder Antiochus do magnifie the gude effe of God among the repentant, and pray to be gathered from among the Heathen, that they may praise his Name.

Sing this as the 95. Psalme.

Praise ye the Lord, for he is gude,
his mercies dure for ay:

Who

Who can expresse his Noble actes,
or all his praise display?
They blessed are that iudgement keip,
and iustlie do alway:
With fauour of thy people, Lord,
remember me I pray.

And with thy sauing health, O Lord,
vouchsafe to visit mee:
That I the great felicitie,
of thine elect may see.

And with thy peoples ioy I may
a ioyfull mynde possesse:
And may with thy inheritance
a glorying heart expresse.

Both we, and eke our Fathers all,
haue sinned euerie one:
We haue committed wickednes,
and leudlie we haue done.
The wonders great quhilk thou, O Lord,
hast done in Ægypt land:
Our Fathers, though they saw them all,
yet did not vnderstand.

Nor yet thy mercies multitude,
did keip in thankfull mynde:
Bot at the sea, yea, the red sea,

rebelled

- rebelled most vnkynde.
8 Neuertheles he saued them,
for honour of his Name:
That he might make his power knowne,
and spred abroad with fame.
- 9 The read sea he did then rebuke,
and furthwith it was dryde:
And as in Wildernesse, so through
the deip he did them guyde.
- 10 He saued them from the cruell hand,
of their despytfull foe:
And from the enemies hand he did,
delyuer them also.
- 11 The waters their oppressours whelmd,
not one was left alyue.
- 12 Then they beleiued his words, and prais
in song they did him giue.
- 13 Bot by and by vnthankfullie,
his warks they clene forget:
And for his counsell and his will,
they did neglect to wait.
- 14 But lusted in the Wildernesse,
with fond and griedie lust:
And in the Desert tempted God,
the stay of all their trust.

And then their wanton mynds desyre,
he suffered them to haue:
t wasting leanness there withall,
into their soule he gaue.

Then when they lodged in the Tents,
at Moyses they did grutch,
ron the holie of the Lord,
so did they enuy much.

Therefore the earth did open wyde,
and Dathan did deuoure:
d all Abyrons cumpanie,
did couer in that houre.

In their assemblie kindled wes,
the hote consuming fyre:
d wasting flame did then burn vp,
the wicked in his yre.

Vpon the Hill of Horeb they,
an Idoll Calfe did frame:
d there the molten Image did,
they worship of the same.

Into the lykenesse of a Calfe,
that feedeth on the grasse:
us they their glorie turnd and all,
their honour did deface.

And God their only Saviour,

vnkyndlie

vnkyndlie they forgot:

Quhilk manie great and mightie things,
in Ægypt land had wrought.

22 And in the land of Ham for them,
most wondrous warks had done:
And by the read sea dreadfull things,
performed long ago.

23 Therefore, for their so shewing them
forgetfull and vnkynde:
To bring destruction on them all,
he purposed in his mynde.

Had not his chosen Moyses stude,
before him in the breake:
To turne his wraith least he on them,
with slaughter should him wreake.
24 They did despyse the pleasant land,
that he behight to giue:

Yea, and the wonders that he spoke,
they did no whit beleue.

25 Bot in their Tents with grudging heart,
they wickedlie repynde:

Nor to the voice of God, the Lord,
they gaue an harkning mynde.

26 Therefore against them lifted he,
his strong reuenging hand,

Them

em to destroy in wildernesse,
or they should see the land.

And to destroy their seed, among
the Nations, with his rodde:
and through the Countreys of the World,
to scatter them abroad.

To Baal Peor, then they did,
and adioyne them selues also:
and eat the offrings of the dead,
so they forsake him tho.

Thus with their owne inuentions,
his wraith they did prouoke:
and in his so inkyndled wraith,
the plague vpon them broke.
Bot Phineas stude vp with zeale,
the sinners vyle to slay:
and iudgement he did execute,
and then the plague did stay.

It wes imputed vnto him,
for righteousnesse that day:
and from thence furth so compted is,
from race to race for ay.

At waters eke of Meribah,
they did him angrie make:
and so far furth, that Moyses was.

then

then punished for their sake:

33 Because they vexed his spirit so sore,
that in impatient heat:

His lippes spake vnaunishedlie,
his seruour was so great.

34 Nor as the Lord commanded them,
they slew the people tho:

35 But were among the Heathen mixt,
and learned their warks also.

36 And did their Idols serue, quihilk were
their ruine and decay:

37 To feinde their sonnes and doghters the
did offer vp and slay.

38 Thus with vnkyndlie murdring knyfe,
the giltles blude they spilt:

Yea, their own sonnes and doghters blude,
without all cause of gilt.

Whome they to Canaan Idols then,
offred with wicked hand:

And so with blude of innocents,
defyled wes the land.

39 Thus were they stained with the warks,
of their owne filthie way:

And with their owne inuentions,
a whoring did they stray.

Therefore against his people wes,
The Lords wraith kindled fore:
And euen his owne inheritance,
he did abhorre therefore.

41 Into the hands of heathen men,
he gaue them for a prey:
And made their foes, their lords: whom they
were forced to obey.

42 Yea, and their hatefull enemies,
opprest them in their land:
And they were humblie made to stoup,
as subiects to their hand.

43 Full often times from thrall had he,
deliuered them before:
Bot with their counsels they to wraith,
prouokt him euermore.

Therefore they by their wickednesse,
were brought full low to ly:

44 Yet when he saw them in distresse,
he hearkened to their cry.

45 He cald to mynde his Couenaunt,
quhilk he to them had swore:
And by his mercies multitude,
repented him therefore.

46 And fauour he them made to fynd,
Aa before

before the sight of those:
That led them captiue from their land,
and earst had bene their foes.

47 Saue vs, O Lord, that art our God,
Saue vs, O Lord, we pray:

And from among the Heathen folke,
Lord, gather vs away.

That we may spred the Noble praise,
of thy most holie Name:

That we may glorie in thy praise,
and found abroad thy fame.

48 The Lord, the God of Israell
be blest for euermore:

Let all the people say Amen,
praise ye the Lord therefore.

The Conclusion, as after the first Psalme.

A prayer vpon the cvi. Psalme.

Father maist pitifull, and full of mercie: seeing that
thou our vnbark fulnesse and vvickeynes, vve ceis
not to prouoke the to vvreake and anger aganis vs, for
lousing the brydill to all our cankerit affectionis, Nocht
theles sen it bes pleisit thee, to admitt vs in the sacred
band, quhilk thou hes made vwith our Fatheris, vve be
seik the punish vs not according to the rigour of thy iu-
stice: bot deliuer vs from all trouble, that vve may
vwith thankesgiuing sing praises to thy halie Name,
through Iesus Christ our onelie Sanicour. So be it.

Psalm

PSALME CVII. W. Ke.

David exhorteth all that are redeemed be the Lord, and gathered vnto him, to giue thanks therefore, who be sending prosperitie and aduersitie, bringeth men vnto him. Therefore, as the righteous haue reioice so shall the wicked haue their mouths stopped.

Give thanks vnto the Lord our God,
for gracious is he: And that his mercy hath
none end, all mortall men may see. Such
as the Lord redeemed hath, with thanks
should praise his Name, And shew how
they from foes were freed, and how he
wrought the same.

3 He gathered them furth of the lands,
that lay so farre about:
From East to West, from North to South,
his hand did fynde them out.

4 They wandred in the Wildernes,

Aa ij

and

and strayed from the way:
And found no Cietie where to dwell,
that serue might for their stay.

5 Whose thirst and hunger was so great,
in these deserts so voide:

That faintnesse did them sore assault,
and eke their soules annoid.

6 Then did they cry in their distresse,
vnto the Lord for aide:

Who did remoue their troublous state,
according as they praid.

7 And by that way, quhilk wes most right,
he led them lyke a guyde:

That they might to a Cietie go,
and there also abyde.

8 Let men therefore before the Lord,
confesse his gudenesse then:

And shew the wonders that he doth,
before the Sonnes of men.

9 For he the emptie soule sustaind,
whome thirst had made to faint:

The hungrie soule with gudenes fed,
and did them eke acquaint.

10 Such as do dwell in darknesse deip,
where they of death do wait:

fast bound to taste such troublous stormes,
as yron chaines do threat.

1 For that against the Lords owne wordes,
they sought so to rebell:

Esteiming light his counsels high,
quhilk do so farre excell.

2 But when he humbled them full low,
then they fell down with grief:

And none was found so much to help,
whereby to get relief.

3 Then did they cry in their distres,
vnto the Lord for aide:

Who did remoue their troublous state,
according as they praid.

4 For he from darknes out them brought,
and from deathes dreadfull shade:

Bursting with force the yron bands,
quhilk it before them lade.

5 Let men therefore before the Lord,
confesse his kyndnes then:

And shew the wonders that he doth,
before the sonnes of men.

6 For he threw down their gates of brasse,
and brak them with strong hand:

The yron barres he smote in two,

nothing culd him withstand.

17 The fulish folk great plagues do feil,
and can not from them wend:

Bot heap on mo to those they haue,
because they do offend.

18 Their soule so much did loath all mea,
that none they could abyde:

Whereby death had them almost caught,
as they full truelie tryde.

19 Then did they cry in their distres,
vnto the Lord for aide:

Who did remoue their troublous state,
according as they praid.

20 For he then sent to them his word,
quhilk health did sone restore:

And brought them from those dāgers deip,
wherein they were before.

21 Let men therefore before the Lord,
confesse his kyndnes then:

And shew the wonders that he doth,
before the Sonnes of men.

22 And let them offer sacrifice,
with thanks, and also feare:

And speake of all his wondrous warks
with glade and ioyfull cheare.

- 23 Such as in Shippes or brittle barkes,
into the seas descend:
Their marchandise through feareful fludes,
to compasse and to end.
- 24 Those men are forced to beholde,
the Lords warks what they be:
And in the dangerous deip the same,
most meruelous they sie.
- 25 For at his word the stormie wynde,
aryseth in a rage:
And stirreth vp the surges so,
as nought can them asswage.
- 26 Then are they lifted vp so high,
the cloudes they seeme to gaine:
And plunging down the depth vntill,
their soules consume with paine.
- 27 And lyke a drunkard to and fro,
now heir, now there they reill,
As men with feare of wit bereft,
or had of sense no feill.
- 28 Then did they cry in their distresse,
vnto the Lord for aide:
Who did remoue their troublous state,
according as they praid.
- 29 For with his word the Lord doth make,

- the sturdie storme to cease:
So that the great waues from their rage,
are brought to rest and peace.
30 Then are men glade when rest is come,
quhilk they so much do craue:
And are by him in Hauen brought,
quhilk they so faine would haue.
31 Let men therefore before the Lord:
confesse his kyndnes then:
And shew the wonders that he doth,
before the Sonnes of men.
32 Let men in presence of the folke,
with praise extoll his Name:
And where the Elders do conuent,
let them there do the same.
33 For running fludes to dry deserts,
he doth oft change and turne:
And dryeth vp, as it were dust,
the springing well and burne.
34 A frutefull land with pleasures deckt,
full barren he doth make:
When on their sinnes quhilk dwell therein,
he doth iust vengeance take.
35 Againe, the wildernessie full rude,
he maketh frute to beare:

With

With pleasant springs of water cleare,
though none before was there.

36 Wherein such houngric soules are set,
as he doth freelie choose:

That they a Cietie may them build,
to dwell in for their vse.

37 That they may sow their pleasant land,
and Wineyardes also plant.

To yeeld them frutes of such encrease,
as none may seeme to want.

38 They multiplie exceidinglie,
the Lord doth blesse them so:

Who doth also the brute beastes make,
by numbers great to grow.

39 But when the faithfull are low brought,
by the oppressours stout:

And minish do through manie plagues,
that compasse them about.

40 Then doth he Princes bring to shame,
quhilk did them so oppresse:

And lykewise caused them to erre,
within the Wildernesse.

41 But yet the pure he raiseth vp,
out of his troubles deip:

And oft times doth his traine augment,

much lyke a flock of sheip.

42 The Righteous shall behold this sight,
and also much reioice:

Where as the wicked and peruerse,
with grief shall stop their voice.

43 But who is wise, that now full well,
he may these things record,
For certainelie such shall perceauce,
the kyndnesse of the Lord.

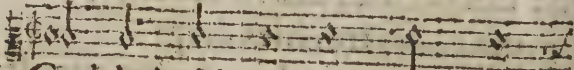
The Conclusioun, as after the first Psalmie

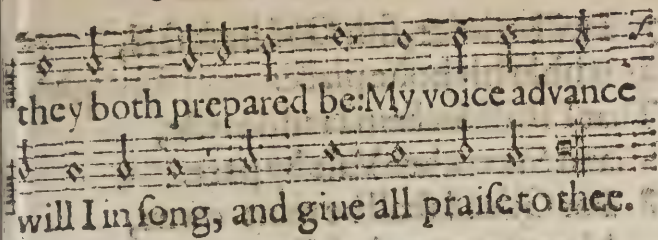
A Prayer vpon the cvii. psalme

O Lord of mercie, and ful of all benignitie, that cha-
stis men in diuerse sorts, to make them to returne
vnto the: Suffer nocht, O Father, that we throw our
vnhankefulnesse, for est thy inestimabill benefites, &
waist singular delyuerances, that thou has bestowed
on vs from day to day: but grant, that we may conti-
nuallie be carefull and myndfull to consider al the dayis
of our lyfe thy gifts incomparabill, quhilkis thou enue-
lowest to vs, through Iesus Christ. So be it.

PSALME CVIII. I. C.

David with heart and voice praiseth the Lord, and assureth him-
self of the promites of God, concerning his Kingdome ouer Israell.

O 
God, beholde my heart and tounge,
they



they both prepared be: My voice advance
will I in song, and giue all praise to thee.

- 2 Ryse vp swcet melodie to make,
my Viole and mine Harpe:
For I by break of day will wake,
thy laud and praise to carpe.
- 3 Among the people, Lord, I shall,
giue praises vnto thee:
And eke amid the Nations all,
to them my song shall be.
- 4 For why? thy mercie great doth stretch,
about the heauens hie:
Lykewise thy treuth, O Lord doth reach
vnto the cloudie skye.
- 5 Exalt thy self, O Lord, our God,
about the heauens bright:
Set furth thy praise in earth abroad
thy glorie and thy might.
- 6 That thy beloued in the land,
may freed be from all thrall:
O help vs Lord with thy right hand,
and heare me when I call.

7 I will

- 7 I will reioice, sith God hath said,
within his holie place:
That I shall Sichein land deuyde,
and Succoths Vale by pace.
- 8 For Gilead shall be mine owne,
Manasses myne besyde:
Mine head strength Ephraim well knowne,
my Law doth Iudah guyde.
- 9 Moab my wash pot: and my shoe,
on Edom will I cast:
Yea, I on Palestine also
shall triumph at the last.
- 10 Who now will leade mee by the hand,
into the Cierie strong?
Or be my guyde to Edom land,
so that I go not wrong?
- 11 Is it not thou, O Lord, our God,
quhilk hadst vs clene forsuke:
And wentst not with our Hostes abroad,
when warres in hand we tuke.
- 12 O Lord, when trouble doth affaile,
with aide vs then relieue:
Vaine is, and nothing can auaile,
the help that man can giue.
- 13 Through God, to do we shal haue might
actes

actes worthie of renowne:
 He shall our foes put vnto flight,
 yea, he shall tread them down.

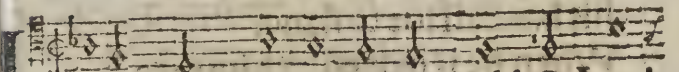
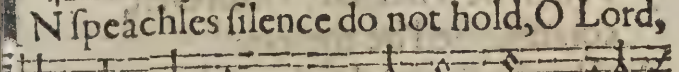
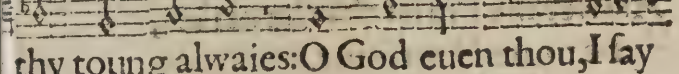
The Conclusion, as after the first Psalme.

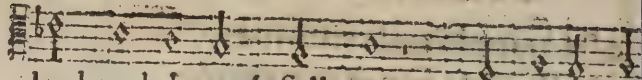
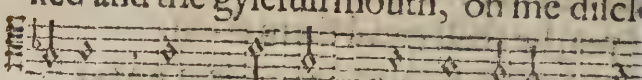
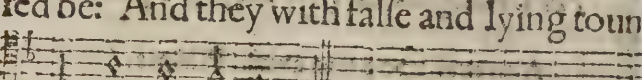
A prayer vpon the ciii. Psalme.

O Lord of all mercie, and full of all benignitie, that
 chastises men in diuerse sorts, to make them to re-
 turne vnto the, Suffer not, O Father, that we thraue
 our vnthankfulnesse, forzet thy inestimabill benefites,
 & maist singular deliuerances, that thou hast bestowd
 vpon vs from day to day: but graunt, that we may conti-
 nuallie be carefull & mynde full to consider al the dayes
 of our lyfe, thy giftis incomparabill, quibylis thou euer
 enis vs, throughour Redeemer, and Saniour, Iesus
 Christ. So be it.

PSALME CIX. N.

Dauid being falsly accused be Saules flatterers, praieth God to helpe
 him, to destroy his enemies, who represent Iudas the Traitor vnto Ie-
 sus Christ, and the like enemies of the Children of God.


 In speechles silence do not hold, O Lord,

 thy tounge alwaies: O God euen thou, I say

 that art the God of all my praise. The wicked
 ked


 ked and the gylefull mouth, on me discl

 fed be: And they with false and lying toun

 haue spoken vnto mee.

- 3 They did beset me round about,
with words of hatefull spyte:
Without all cause of my desert,
against me did they fight.
- 4 For my gudewill they were my foes,
but then gan I to pray:
- 5 My gude with ill, my friendlines,
with hate they did repay.
- 6 Set thou the wicked ouer him,
to haue the vpper hand:
At his right hand eke suffer thou,
his hatefull foe to stand.
- 7 When he is indged let him then,
condempned be therein:
And let the Praier that he makes,
be turned into sinne.
- 8 Few be his dayes, his charge also,
let thou another take:

- His Children let be Fatherles,
his Wyfe a Wedow make.
Let his offspring be Vagabounds,
to begge and feik their bread:
Vandring out of the wasted place,
where earst they haue bene fed.
- Let couetous extorcioners,
catch all his goods and stoare,
And let the strangers spoile the frutes,
of all his toile before.
- Let there be none to pitie him,
let there be none at all:
That on his Children Fatherles,
will let his mercie fall.
- And so let his Posteritie,
for euer be destroyed:
Their Name out blotted in the age,
that after shall succed.
- Let not his Fathers wickednes,
from Gods remembrance fall:
And let thou not his Mothers sinne,
be done away at all.
- But in the presence of the Lord,
let them remaine for ay:
That from the earth their memorie,

he may cut clene away.

16 Sith mercie he forgat to shew,
bot did perfew with spight:

The troubled men and fought to slay,
the wofull harted wight.

17 As he did cursing loue it shall
betyde vnto him so:

And as he did not blessing loue,
it shalbe farre him fro:

18 As he with cursing cled him self,
so it lyke water shall:

Into his bowellis, and lyke Oyle,
into his bones befall.

19 As garment let it be to him,
to couer him for aye:

And as ane girdle wherewith he
shall girded be alway:

20 Lo, let the same before the Lord,
be guerdon of my foe:

Yea, and of those that euill speake,
against my soule also.

21 But thou O Lord that art my God,
deale thow I say with me,

After thy name deliuer me,
for gude thy mercies be:

2 Because in depth of great distresse,
I needie am and poore:
and eik within my pained brest,
my heart is wounded sore.

3 Euen so do I depart away,
as doth declyning shade:
and as the Grashopper, so I,
am shaken of and fade.

4 With fasting long from neidfull fude,
enfeibled are my knees:
and all her fatnesse hath my flesh,
enforced bene to leese.

5 And I also a vyle reproach,
to them was made to be:
and they that did vpon me luke,
did shake their heades at mee.

6 But thou, O Lord, that art my God,
mine aide and succour be:
according to thy mercie Lord,
saue and delyuer me.

7 And they shall know thairby that this,
Lord, is thy mightie hand:
and that thou, thou hast done it Lord,
so shall they vnderstand.

8 Although they curse with spyte, yet thou
Bb shalt

shall blesse with louing voice:
They shall aryse and come to shame,
thy seruant shall reioice.

29 Let them be clothed all with shame,
that enemies are to me:

And with confusioun as a cloak,
eke let them couered be.

30 But greatlie I will with my mouth,
giue thanks vnto the Lord:
And I among the multitude,
his praises will recorde.

31 For he with help at his right hand,
will stand the pure man by:
To saue him from the men that would,
condempne his soule to die.

The Conclusioun, as efter the first Psalme.

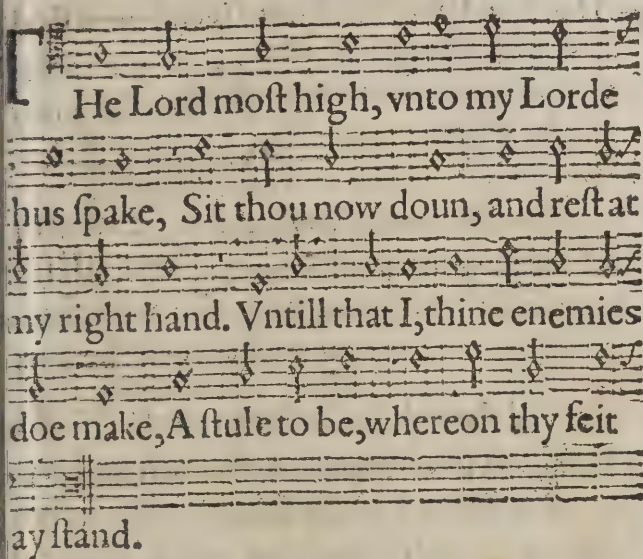
A prayer vpon the cix. Psalme.

O Lord, on quhome onlie vve repose, and in quhome
onlie vve reioice, behald the multitude, zea, t.
the malice and crueltie of them that blasphemis an
bendis them selfis against vs: destroy their enterprys
and vndo thair vwickit counsels, Turn thair cursing
into blessings: to the intent that vve may haif continu
all occasioun to praise and magnifie thy Name in mi
of thy Kirk, the spouse of thy onlie Sone, our Lord Iesu
Christ. So be it.

Psalm

PSALME CX. I. C.

David prophesieth of the power and euerlasting kingdome of
 Christ, and of his Priestheid, which shall put an end to the Priestheid
 of Levi.



He Lord most high, vnto my Lorde
 thus spake, Sit thou now down, and rest at
 my right hand. Vntill that I, thine enemies
 doe make, A stule to be, whereon thy fei-
 t
 ay stand.

The Scepter of thy regal power & might
 From Sion shal the Lord send & disclose,
 Be thou therefore the reuler in the sight,
 And in the midst of all thy mortall foes.

Thy people shal come willingly to thee,
 What time thin Host in holy beuty shew
 The zouth of thy womb do spring salbe
 Compared like vnto the morning dew.

Thus god hath sworn, & it perform wil he

And not repent, nor anie time it breake
 Thou art a Priest for euer vnto mee,
 After the forme of King Melchisedek.

- 5 The Lord our God, who is at euery stoode
 At thy right hand to be thy help and stay
 He prizes proud, & staitly kings shal wound
 For luif of the in his fiers wraitchfull day.
- 6 He shall be Iudge among the Heathen
 His places void with Carcasses shall fill
 And in his rage, the heds eke smyte he shal
 That ouer cūtreis gret, do work their will.
- 7 Yea, he through haste for to persue his foe
 Sal drink the broke that rinneth in þy way
 & thus when he cōfounded shal haue thof
 His heid on hie then fall he list that day.

The Conclusion.

*Onelie to God of power infinite,
 And to the promist seid Emmanuell:
 And als mot be vnto the halie Spreit,
 Honour, worship, and gloir perpetuall.*

A prayer vpon the cx. psalme.

Eternall God, quhilk hes appointit thy onelie Son
 for our King and Priest, that we might be sancti-
 fied be the Sacrifice of his bodie vpon the Croce. Grant
 that we may in sic sort be participant of his benefites
 tha

that we may renounce our euil selfis, and serue him
 all halinesse, and puritie of lyfe: and may offer vp spi-
 rituall sacrifices, that may be pleasant and acceptable
 unto the, through the self same Iesus Christ. So be it.

PSALME CXI. W. Ke.

¶ He giueth thanks to the Lord for his mercifull works towardis
 his kirk, and declareth wherein true wisdome and right knowledge
 consisteth.

VV With hart I do accord, To praise &
 praise the Lord, In presence of the iust: For
 great his warkes are found. To search them
 which are bound, As doe him loue and trust:
 His warkes are glorious: Also his righteous-
 nes, It doeth endure for euer, His wondrous
 warkes he would, we still remember shoulde:
 His mercie faileth neuer.

- 5 Such as do loue him beare,
A portion full faire,
He hath vp for them laid:
For this they shall well finde,
He will them haue in mynde,
And keip them, as he said.
- 6 For he did not disdaine,
His works to shew them plaine,
By lightnings and by thunders.
When he the Heathens land,
Did giue into their hand,
Where they beheld his wonders.
- 7 Of all his workes insueth,
Both iudgement, right, and treuth,
Whereto his statutes tend.
- 8 They are decreed sure,
For euer to indure,
Quhilk equitie doth end;
Redemption he gaue,
His people for to saue.
- 9 And hath also requyred,
His promise not to faile,
But alwaies to preuaile,
His holie Name be feared.
- 10 Who so with hart full faine,

Trew wisedome will attaine,
 The Lord feare and obey:
 Such as his Lawes do keip,
 Shall knowledge haue full deip,
 His praise shall last for ay.

The Conclusioun to be adioynit, in
 thir sex lynes following.

To our gret God be glair,
 And his Sone euermore,
 And Spreit quhilk they vs send.
 As was in the beginning.
 And shill be continuing,
 Euen to the vvarldis end.

A Prayer vpon the cxi. psalme

MAist pitifull and louing Father, that ceisist not
 be all meinis & wayis, to draw vs to loue, feir,
 and obey thee, and to keip thy halie statutes and Com-
 mandementis: Behalde not, (ô our gracious God) our
 vanitie and unthankfulnesse: bot haif regaird vnto
 thy promises, and luke vnto the band that thou has
 made wwith vs, that vvalkis in thy feir. And suffer
 vs neuer to be spuilzeit, of the inestimabill frute of the
 Redemptioun, purchased be the blude of thy deir Sone,
 Iesus Christ, our Redeemer and only Saviour. Subcit.

PSALME CXII. W. K.

Bb iij

¶ He

He praiseth the felicitie of them that feare God, and condemne
the cursed state of the contemners of God.

T He man is blest, that God doth feare
And that his Lawes doth loue indede: He
seid on earth God will vpreare, And bles
as from him proceed: His house with gud h
will fulfill, His Righteousnes indure fall still

- 4 Vnto the Righteous doth aryse,
In trouble ioy, in darknes light:
Compassion is in his eies,
And mercie alwaies in his sight.
- 5 Yea, pitie moueth such to lend,
He doth by iudgement things expend.
- 6 And surelie such shall neuer faile,
For in remembrance had is he:
- 7 No tydings ill can make him quaille,
Who in the Lord sure hope doth se.
- 8 His heart is firme, his feare is past,
For he shall se his foes down cast.

He did well for the pure prouyde,
 His Righteousnesse shall still remaine,
 And his estate with praise abyde,
 Though that the wicked man disdain.
 Yea, gnash his teith thereat shall he,
 And so consume his stait to see.

The Conclufioun.

To vvorship God let vs make haist,
 And be not slauv to giue him glore:
 To Father, Sone, and halie Gaist,
 As vvvas, and shall be euermore:
 From grie to grie, and stage to stage,
 From tyme to tyme, and age to age.

A Prayer vpon the cxii. Psalme.

MAist loving Father, vvithout the blessing of
 quhome, vve are altogether pure and miserabill
 creatures: Imprint thy halie Word in all our heartis, in
 the sort, that our hail plesour and delyte may be to serue
 the in all feir and reuerence. Graunt, that vve may be
 a mercifull to vvardis our pure Nighboris, that vve
 may also haue a sure feiling of thy mercie & gud-
 nesse, quhen thou shalt cum to iudge the vvorld be him,
 quhome thou has ordayned to be our Lord and Soue-
 raigne Iesus Christ. So be it.

PSALME CXIII. I. H.

An exhortation to praise the Lord for his Prouidence, in that, that
 contrarie the course of nature, he vvorketh in his Kirk.

Eb v

Ye

YE Children quhilk do serue the Lord
 Praise ye his Name with one accorde, Yea
 blessed be alwaies his Name, who from the
 ryfing of the sunne, Till it retorne where it
 begunne, Is to be praised with great fame.
 The Lorde all pepill doeth surmount: As for
 his glorie we may count, Aboue the heauens
 high to be. With God the Lorde who may
 compare. Whose dwellings in the Heauens
 are? Of such great power and force is he.

6 He doth abase him self we know,
 Things to beholde both heir below,
 And also in Heauen above.
 7 The neidie out of dust to draw,
 And eke the pure quhilk help none saw,
 His onelie mercie did him moue.
 8 And so him set in high degree.
 With Princes of great dignitie,
 That reule his people with great fame.
 9 The barren he doth make to beare,
 And with great ioy her frute to reare,
 Therefore praise ye his holie Name.

The Conclufioun,

*Eternall God Omnipotent,
 Quha fabricate the Firmament,
 And euerie thing thairin containd:
 Grant unto us that we alwaies,
 May uership thee with due full praise,
 Quhilk in thy Name ar heir conceind.
 Give praise and honour unto God,
 Quha chastises us with his soft rod,
 Of Fatherlie correctioun:
 To quhome be gloir, and to no mo,
 As was, and is, and shall be so,
 For euer, but defectioun.*

A Prayer

A Prayer vpon the cxiii. psalme

O thou gude Lord, quha onelie is vworthie of all glorie and Maiestie, and takis plesour in thingis vyand contemptibill in sight of the vuarlde: vve beseeche thesua to mortifie and illuminate our hartis & vwill, that all obstinacie and proudnesse being set apart, vvmay humbly submit our seluis vnder the obedience of thy halie Word: that vve bring and furth the frutes of all gude vvarkis, may sing praises to thee perpetuallie through Iesus Christ our onelie Saniour. So be it.

PSALME CXIII. W.Wh.

¶ Israels deliuerie out of Egypt, puts vs in remembrance of Gods mercies towards his children, and of our vnthankfulnes.

Sing this as the 95. Psalm.

When Israell by Gods addresse,
from Pharaos land was bent:
And Iacobs house the strangers
and in the same traine went. (left.)

2 In Iudah God his glorie shewd,
his holinesse most bright:
So did the Israelites declare,
his Kingdome, power, and might.

3 The sea it saw, and suddainelie,
as all amasse did flee:
The roaring streames of Iordans flude,
reculed backwardlie.

4 As

As rammes afraid, the Mountaines skipt,
 their strength did them forsake:
 And as the selie trembling Lambes,
 their toppes did beare and shake.

What aild thee sea, as all amafde,
 so suddainelie to flee?

Crourling waues of Iordans flude,
 why ranne ye backwardlie?

Why shuke ye hilles as Rammes afraied,
 why did your strength so shake?

Why did your toppes as trembling lambes,
 for feare quier and quake?

O earth confesse thy soueraigne Lord,
 and dread his mightie hand:

Before the face of Iacobs God,
 feare yea both sea and land.

I meane the God quhilk from hard rocks
 doth cause maine fludes appeare:

And from the stonie flint doth make,
 gush out the fountaines cleare.

The Conclusion, as efter the first Psalme.

A prayer vpon the cxliii. Psalme.

AL mightie God, the onlie delyuerer of pure and mi-
 serabill Creatures, quha hes delyuerit vs from the
 crueltie of sinne, and from the tyrannie of Sathan, be
 the meinis of thy Sone Iesus Christ, the Saviour of the
 vvarlde

uarlde. Grant vnto vs, that vve acknowledging
great and mighty delyuerances, may vvalk saiflie vnder
thy gouernement in all halines of lyfe, vntill we at-
tein to the full possession of the trevv land of the living
quhair vve may continuallie praise thee. So be it.

PSALME CXV. W. Ke.

¶ The Faithfull oppressed be Idolatrous tyrants, promise that the
would be mindfull of so great an benefite, if it would please God to
heare their praers, & delyuer them be his omnipotent power.

Not vnto vs, O Lord, I say, to vs giue
none, Bot giue all praise of grace and truth
vnto thy Name alone. Why shal the gentils
say to vs as in despyte, Where is their God
they cal vpon? Where is their harts delyte?

- 3 Douthles our soueraigne God,
in heauen sitteth on hic:
And worketh what him lyketh best,
for all things do can he.
- 4 Bot their Idoles and Gods,
before quhome they do stand,

uer and golde they are at moſte,
the work euen of mens hand.

A mouth they haue ſpeichles,
not mouing tounge nor lippes:
and eies they haue but ſee no whit,
no more then do dead chippes.
Eares they haue, and heare not,
as do the eares of man:
noſe alſo, but to no uſe,
for ſmell no thing they can.

Both hands and feet they haue,
in forme there is no lack:
it neither touch nor go they can,
nor yet with throat noice make.
Lyke vnto them ſhalbe,
the Forgers that them frame:
and likewiſe ſuch are no leſſe madde,
whilk call vpon their name.

But thou, O Iſraell,
in God put confidence:
for to all ſuch an aide he is,
a buckler, and defence.
And thou Trybe of Aaron,
in God put confidence:
for to all ſuch an aide he is,
a buckler and defence.

- 11 All ye that feare the Lord,
In God put confidence:
For to all such an aide he is,
a buckler and defence.
- 12 The Lord hath vs in mynde,
and will vs blesse each one:
The house I meane of Israell,
and the Trybe of Aaron.
- 13 And blesse will he all them,
that feare the Lord indeid:
Aswell the weake as them of strength,
quhilk seik to him at neid,
- 14 With graces manifolde,
the Lord will all you blesse:
As well your seid, as you your seluis,
with plentie and increase.
- 15 For ye are deare to him,
that Lord is ouer all:
Quhilk made both heauen and the earth
and things both great and small.
- 16 The Heauens are the Lords,
as his owne dwelling place:
But vnto men the earth he giueth
thereon to runne their race.
- 17 Surelie, they that are dead,

shall neuer praise the Lord:
 Nor such as in the graue are laid,
 shall thereunto accord.
 8 But we that heir do liue,
 shall thank the Lord alwayes:
 With hart and mouth sing thanks will we,
 lykewise all you him praise.

The Conclusion: as after the 25. Psalm.

A prayer vpon the cxv. psalme.

O Lord of all consolation and comfort, luke down v-
 pon thy Kirk oppressit be her enemies, and delyuer
 her for the glorie of thy halie Name, that the vngodlie
 may be stayit from blaspheming of the. Destroy this fil-
 thie Idolatrie, that ouerrunnis the haill vvarld. Suf-
 fer not (gude God) that vve be expoit to the angrie
 vill of our enemies: that vve in despyte of them beack
 maintaynit be the, may blesse and glorifie thee, baith
 nouv and euermair. So be it.

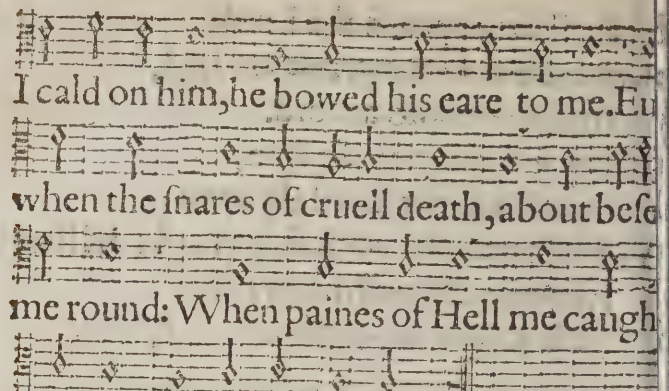
PSALME CXVI N.

David being in great daunger of Saul in the desert of Maon,
 perceiuing the great and inestimabil loue of God towardis him mag-
 nifies his great mercies, and protestis that he will be thankfull for the
 same.

I Loue the Lord, because my voice, and
 prayer heard hath he: When in my dayes

Cc

Icald



I call'd on him, he bow'd his eare to me. Eu
when the snares of cruell death, about beset
me round: When paines of Hell me caught
and when I woe and sorrow found.

- 4 Vpon the Name of God my Lord,
then did I call and say:
Delyuer thou my soule, O Lord,
I doe thee humblie pray.
- 5 The Lord is verie mercifull,
and iust he is also:
And in our God compassion,
doth plentifullic flow.
- 6 The Lord in safetie doth preserve,
all those that simple be:
I was in wofull miserie,
and he relieued me.
- 7 And now my soule sith thou art safe,
returne vnto thy rest:
For largelie, lo, the Lord to thee,
his bountie hath exprest.

Because thou hast delyuered,
 my soule from deadlie thrall:
 my moisted eie from murnefull teares,
 my slyding feit from thrall.
 Before the Lord, I in the land
 of lyfe will walke therefore:
 O I did beleue, therefore I spake;
 for I was troubled sore.

1 I said in my distresse and feare,
 that all men lyers be:

2 What shall I pay the Lord for all,
 his benefites to me.

3 The holsome cup of saving health,
 I thankfullie will take:

And on the Lords Name I will call,
 when I my Praier make.

4 I to the Lord will pay the vowes,
 that I haue him behight:

Yea, now euen at this present time,
 in all his peoples fight.

5 Right deare and precious in his sight,
 the Lord doth ay esteeme:

The death of all his holie ones,
 what euer men do deeme.

6 Thy seruant Lord, thy seruant lo,

I do my self confesse:
 And handmaids Sone, thou Lord hast bro
 the bondes of my distresse.
 17 And I wil offer vp to thee,
 a sacrifice of praise:
 And I will call vpon the Name,
 of God the Lord alwaies.

18 I to the Lord will pay the vowes,
 that I haue him behight:
 Yea, now euen at this present time,
 in all his peoples sight.

19 Yea, in the Courts of Gods owne house
 and in the middes of thee:
 O thou Ierusalem I say,
 wherefore the Lord praise ye.

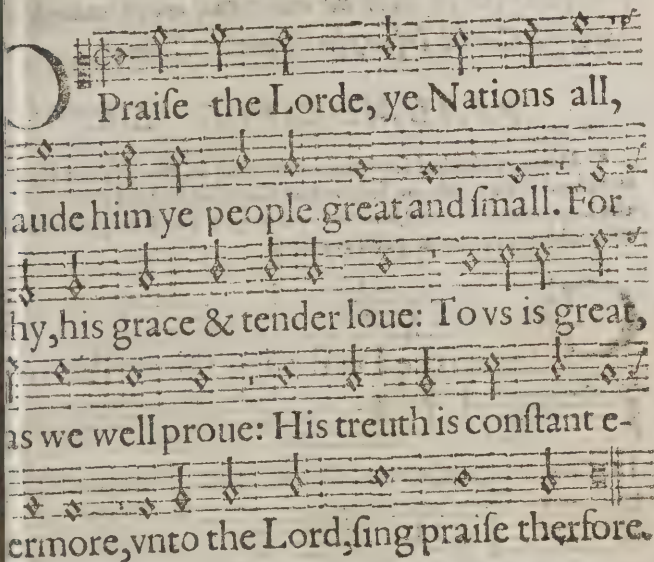
The Conclusioun, as after the first Psalme

A Prayer vpon the cxvi. Psalme.

A Lmighty God, the only helper and delyuerer of al
 them that lūis and honouris thee: Extend thy
 mercie and gndenesse to help vs thy children, how oft
 soeuer vve call vpon thee in our afflictionis: Turn our
 sorrouis into ioyes: and imprint a true faith in our
 hartis, in sic sort, that vve may be abil to gif a sound
 confessioun thair of befoir all men: and that vve may sa
 profite be thy roddis that thou layis on vs, that vve ne
 uer cease to celebrate, and incall thy balie Name be
 fore all men, through Iesus Christ, our Lord. So be it
 Psalme

PSALME CXVII. I. H.

He exhorts the Gentiles to praise God, because he hath accompanied them as to the Jewes, the promise of life everlasting in Iesus Christ.



O Praise the Lorde, ye Nations all,
 Praise him ye people great and small. For
 his grace & tender loue: To vs is great,
 as we well proue: His treuth is constant e-
 uer more, vnto the Lord, sing praise therefore.

The Conclufioun.

Gif Praise and honour vnto God,
 Quia chastises vs with his soft rod,
 Of Fatherlie correctioun:
 To quhome be gloir and to no mo,
 As was, and is, and shall be so,
 For ever but defectioun.

A prayer vpon the cxvii. psalme.

O Gude Lord, vnto quhom appertaines all glorie &
 magnificence: Grant vnto vs that be the preching
 Co iiij of

of thy halie Evangell, thou may be acknowledged
throughout the haill earth: to the intent that all Na-
ons may haif ane perfect feiling of thy mercies, & th
thy faithfulnessse may be mair and mair manifest
through Christ Iesus, thy Sonne. So be it.

PSALME CXVIII. I. C.

† Dauid resisted of Saul and of the people, at the time appoin-
tained the kingdome for the quhilk he biddeth all them that fe-
re the Lord to be thankful, vnder whose person Christ is lyuelie testu-
who suld be of his own pepil reiected.

Glue to the Lord all praise and honour
For he is gracious and kynde: Yea, more his
mercies and great fauour, Doth firme abyde
worlde without end. Let Israell nowe say
thus boldlie: That his mercies for euer dure
And let Aarons whole progenie: Confesse
the same stable and sure.

Let those that feare God, the now addres
To come and sing to him therefore:
That his great loue and tender kyndnesse
Remaineth still for euermore.
For when with troubles I was pressed,
I then vpon the Lord did call:
Who heard my voice and me vpraised,
And set at large free from all thrall.

The most of might, (who heard my com-
He is with me, my part to take: (plaint
No feare therefore shall cause me faint,
For ought that man may gainst me make.
The Lord on my syde doth retyre,
With such as do me helpe and aide:
So that I shall see my desyre,
Vpon my foes, quihilk me vpbraide.

3 In God to trust it is farre better,
Then to vaine man to trust and stand:
9 To trust in God, I say, is surer,
Then Princes, Lords of sea and land.
10 All Nations haue me round compassed,
With one consent: yet in Gods Name,
Be me they shall be sone destroyed,
And put to flight, rebuke, and shame.

11 They that haue me round about enclosed

- Yea, and shut vp with one accorde:
Yet they by me, shal be destroied,
Euen in the Name of God the Lord.
- 12 Lyke beis they came about me swarming
But were as fyre of thornes put out:
For in Gods Name the Euerliuing,
I shall confound them all, no doubt.
- 13 Thou hast (O cruell aduersarie)
Thrust sore at me with maine and might
To cause me fall, but lo, contrarie,
For God hath helpt me in my right.
- 14 My strenth and force is God the most high
Yea, he my song is of pleafance:
For he hath bene in all aduersitie,
Mine helper and delyuerance.
- 15 The voice of ioy and freedome shalbe,
Within the iust mans dwelling place:
Saying, beholde right valiauntlie,
The Lords right hand hath brought to pas
- 16 The hand molt strong of the almightie,
Exalted is now presentlie:
Of God the Lord, the right hand sturdie,
Hath done (say they) triumphantlie.
- 17 Away, away, enuyers echone,
For yet deaths cup I shall not proue:
- But

But shall still liue, that I may expone,
And shew abroad Gods works aboue.
The Lord my God hath me chastised,
And that right fore (I must confesse)
But of his gudenesse, not deliuered
Me vnto death, in that distresse.

Open therefore to me the gates faire,
Quhilk are the gates of righteousness:
That throug the same I may haue repair,
And praise the Lord, his holines.

This is Gods gate famous and worthie,
Whereat the righteous enter shall.
I wil the praise, Lord, quhilk hes hard me
And mine deliuerance bene withall.

The stone quhilk whollie was refused,
And of the builders cast away:
The same laid is now, and placed,
And of the corner heid and stay.

Quhilk thing is done by thonly working
Of God, the Lord most glorious:
And as a wonder is appeiring,
Vnto our sights most ineruelous.

This is of treuth the day most happie,
Quhilk God hath made of his gudenesse,
Let vs therein make mirth and ioy,

And sing to God with great gladenes.

25 O Lord, I now beseeke and pray thee
 Save thou (the King and him maintain
 Give him good luck, and prosperous to
 O Lord, I yet requyre againe.

26 Who in the Name of God most holie
 Doth come, he blessed be alway:
 We wish also ye may be happie,
 Quhilk in Gods house are night & day.

27 The Lord our god he is most mightie,
 And hath vs giuen light at last:
 Vnto the hornes of th'Alter holie,
 Your sacrifice now bynde full fast.

28 Thou art the God in whome I glorie,
 To thee will I giue praise therefore:
 Euen thou, my God art, therefore will I
 Laude and exalt thee euermore.

29 Giue to the Lord all praise and honour,
 For gracious is he and kynde:
 Yea more, his mercie and gret fauour
 Doth ay endure, world without end.

The Conclusioun.

The mercifull God of Israell,

Quha maid the heuin, earth, and se:

The blessed Sone Emmanuel,

Our promist Saviour for to be:
And to the Spreit of veritie,
(Althie of might equivalent:)
Be glour and honour incessantlie,
And vvorship indeficient.

A Prayer vpon the cxviii. Psalme.

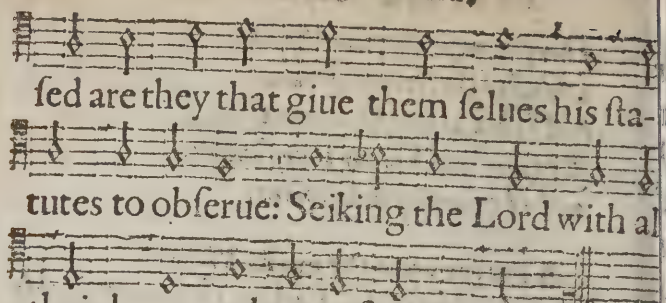
O Loving and mercifull Father, that neuer leavis
them that puts thair trust in the: and that chas-
ses fatherlietly children for thair avvnhelth: grāt
that vve may be buildit as tyuelie stais upon Iesus
Christ, the true and onelie foundation of the Kirk: that
for same killas he vvas reiectit and dispraisit of men,
vve may aknavvledge him alvvdays for our King &
Saviour: that vve may for ever enioy the frute of thy
mercies and gudenesse. So be it.

PSALME CXIX. *W. Whitting.*

The Prophet wonderfullie commendeth Gods Law, wherein he
can not satisfie himself, nor expresse sufficientlie his affection therun-
to, adding notable complaints and consolations in it for the Faith-
full to haue both in heart and voice: and in the Ebrew, euerie aucte
verses begin with one letter of the Alphabet.

A L E P H.

Blessed are they that perfect are, & pure
in mynde and heart. Whose liues and con-
uersation, from Gods Law neuer start. Bles-



fed are they that giue them selues his sta-
 tutes to obserue: Seiking the Lord with al
 their heart, and neuer from him swerue.

- 3 Doutles such men go not astray,
 nor do no wicked thing:
 Quhilk stedfastlie walke in his pathes,
 without anie wandring.
- 4 It is thy will and Commandement,
 that with attentiu heid:
 Thy noble and deuine precepts,
 we learne and keip indeid.
- 5 Oh, would to God it might thee please,
 my waies so to addresse:
 That I might both in heart and voice,
 thy Lawes keip and confesse.
- 6 So should no shame my life atteint,
 whiles I thus set my eies:
 And bend my mynde alwaies to muse,
 on thy sacred decrees.
- 7 Then will I praise with vpright heart,
 and magnifie thy Name:

When

When I shall learne thy iudgements iust,
and lykewise proue the same.

And whollie will I giue my self,
to keip thy Lawes most right:
forsake me not, for euer, Lord,
bnt shew thy grace and might.

BETH.

By what meanes may a young man best,
his lyfe learne to amend?

That he marke and keep thy word,
and therein his lyfe spend.

O Vnfainedlie I haue the sought.
and thus seeking abyde:

O h, neuer suffer me, O Lord,
from thy precepts to flyde.

1 Within my heart and secret thoughts,
thy words I haue hid still:

That I might not at anie tyme,
offend thy godlie will.

2 We magnifie thy Name, O Lord,
and praise thee euermore:

Thy statutes of most worthie fame,
O Lord, teach me therefore.

3 My lippes haue neuer ceasd to preach,
and publish day and night:

The iudgements all, quhilk did proceed,
from thy mouth full of might.

14 Thy Testimonies and thy waies,
please mee no lesse in deid:

Then all the treasures of the earth,
quhilk worldlings make their meid.

15 Of thy Precepts I will still muse,
and thereto frame my talke:

As at a marke, so will I aime,
thy waies how I may walk.

16 My onelie ioy shall be so fixt,
and on thy Lawes so fet:

That nothing can me so far blynde.
that I thy words forzet.

GIMEL.

17 Grant to thy seruant now such grace,
as may my lyfe prolong:

Thine only word then will I keip,
both in mine heart and tounge.

18 Mine eies quhilk were dimme & shut vp,
so open make and bright:

That of thy Law and meruelous workes,
I may haue the cleare sight.

19 I am a stranger in this earth,
wandring now heir, now there:

my word therefore to me disclose,
my futesteppes for to cleare.
My soule is raniht with desyre,
and neuer is atrest:
It seketh to know thy iudgements hie,
and what may please thee best.

The proud men and malitious,
thou hast destroied eachone:
And cursed are such as doe not,
whithine Hestes attend vpon.
O Lord, turne from me rebuke and shame,
for quihilk wicked men conspyre:
For I haue kept thy Couenants,
with zeale as hore as fyre.

The Princes great in counsell sate,
and did against mee speake:
But then thy seruauant thought how he,
thy statutes might not breake.

For why, thy Couenaunts are my ioy,
and my great hartes solace:
They serue in stead of Counsellers,
my matters for to passe.

DALETH

I am alas, as brought to graue,
and almost turnd to dust:

Restore

Restore therefore my lyfe againe,
as thy promise is iust.

26 My waies when I acknowledged,
with mercie thou didst heare:

Heare now cōfessiones and me instruct,
thy Lawes to loue and feare.

27 Teach me once throughlie for to know
thy precepts and thy lore:

Thy workes then will I meditate,
and lay them vp in store.

28 My soule I feele so sore oppressed,
that it melteth for grief:

According to thy word therefore,
haste Lord to send relief.

29 From lying and deceitfull lippes,
let thy grace me defend:

And that I may learne thee to loue,
thine holie Law me send.

30 The way of treuth both straight & sure,
I haue chosen and found:

I set thy iudgements me before,
quhilk keip me safe and sound.

31 Since then, O Lord, I forced my self
thy Couenants to embrace:

Let me therefore haue no rebuke,

nor checke in anie case.

Then will I runne with ioyfull cheare,
where thy word doth me call:

When thou hast set my hart at large,
and ridde me out of thrall.

HE.

Instruct me, Lord, in the right trade
of thy statutes deuyne:

And it to keip euen to the end,
mine hart I will inclyne.

Grant me the knowledge of thy Law,
and I shall it obey:

With hart and mynde and all my might,
I will it keip, (I say.)

In the right path of thy precepts,
gyde me, Lord, I requyre:

None other pleasure do I wishe,
nor greater thing desyre.

Incline mine eares thy sawes to keip,
and Couenaunts to embrace:

And from all filthie avarice,
Lord, shield me with thy grace.

From vaine desire and worldlie lustes
turne back mine eies and sight:

Giue me the Spreit of lyfe and power,

Dd

to walk

to walke thy waies aright.

38 Confirme thy gracious promise Lord,
quhilk thou hast made to mee:

Quhilk am thy seruant, and do loue,
and feare no thing but thee.

39 Reproach and shame quhilk I so feare,
from me, O Lord, expell:

For thou dost iudge with equitie,
and therein dost excell.

40 Beholde mine hearts desire is best,
thy Lawes to keip for ay:

Lord, strengthen me so with thy grace,
that it performe I may,

VAV

41 Thy mercies great and manifold,
let me obtaine, O Lord:

Thy sauing health let me enioy,
according to thy word.

42 So shall I stoppe the sclandrous mouthes
of leud men and vniust:

For in thy faith ull promises,
stands my comfort and trust.

43 The word of treuth within my mouth,
let euer still be prest:

For in thy iudgements wonderfull,

mine

mine hope doth stand and rest.
And while that breath within my brest,
doth naturall lyfe preferue:
a, to this world shalbe dissolued,
thy Law I will obserue.

So walk will I, as set at large,
and made free from all dreid:
cause I sought how for to keip,
thy Precepts and thy reid.
Thy noble actes I will descriue,
as things of most great fame:
ten before Kings I will them blase,
and shrinke no whit for shame.

I will reioice then to obey,
thy worthie Hestes and will:
quhilk euermore I haue loued best,
and so will loue them still.
Mine hands I will lift to thy Lawes,
quhilk I haue deirly sought:
and practise thy Commandements,
I will in deid and thought.

ZA IN:

Thy promise quhilk thou made to me
thy seruant, Lord, remember:
or therein haue I put my trust,

Dd ij

and

and confidence for euer.

50 It is my comfort and my ioy,
when troubles me assaile:

For were my lyfe not be thy word,
my lyfe would sone me faile.

51 The proud and such as God contempn
still made of mee a scorne:

Yet would I not thy Law forsake,
as he that were forlorne.

52 But cald to mynde, Lord, thy gude wor
shewd to our Fathers old:

Whereby I felt the ioy surmount,
my grief an hundreth folde.

53 But yet (alas) for feare I quoke,
seing how wicked men:

Thy Law forfuke, and did procure,
thy iudgement: who knowth when?

54 And as for me I framde my songs,
thy statutes to exalt:

When I among the strangers dwelt
and thoughts gan me assault.

55 I thought vpon thy Name, O Lord,
by night when others sleip:

As for thy Law I it obey,
and euer will it keip.

This grace I did obtaine, because,
thy Couenaunts sweet and deare:
d embrace, and also keip,
with reuerence and with feare.

H E T H.

O God quihilk art my part and lot,
my comfort, and my stay:
aue decreed and promised,
thy Law to keip alway.
Mine earnest heart did humblie sue,
in presence of thy face:
thou therefore hast promised,
Lord, grant me of thy grace.

My life I haue examined,
and tryed my secret hart:
hilk to thy statutes caused mee,
my feit straight to conuert.
I did not stay nor linger long,
as they that slouthfull are:
it hastelie thy Lawes to keip,
I did my self beware.

The cruell bands of wicked men,
haue made of me their pray:
er would I not thy Law forget,
nor from thee go astray.

62 Thy righteous iudgement toward me
so great is, and so hie:

That euen at midnight will I ryse,
thy Name to magnifie.

63 Companioun am I to all them,
quhilk feare thee in their heart:

And neither will for loue nor dread,
from thy Commandements start.

64 Thy mercies Lord, most plenteouslie,
do all the world fulfill:

Oh, teach me how I may obey
thy statutes and thy will.

T E T H.

65 According to thy promise, Lord,
so hast thou with me delt:

For of thy grace in sundrie sorts,
haue I thy seruant felt.

66 Teach me to iudge alwaies aright,
and giue me knowledge sure:

For certainelie beleue I doe
that thy precepts are pure.

67 Ear thou didst touch me with thy rod,
I erde and went astray:

But now I keip thine holie word,
and make it all my stay.

Thou art both good and gracious,
and giuest most liberallie:
thine ordinaunces how to keip,
therefore, O Lord, teach me.

The proud and wicked men haue forgd,
against mee manie a lie:

But thy Commandements still obserue,
with all mine heart will I.

Their hearts are swollen with worldlie
as greafe so are they fat: [wealth
But in thy Law doe I delyte,
and nothing seik but that.

Oh, happie tyme may I well say,
when thou didst me correct:

For as a gyde to learne thy Lawes,
thy Rods did me direct.

So that to me thy word and Law,
is dearer manifolde:

Then thousands great of siluer and gold,
or ought that can be tolde.

IO D

3 Seing thine hands haue made mee Lord,
to be thy Creature:

Grant knowledge likewise how to learne,
to put thy Lawes in vre.

Dd iiii

- 74 So they that feare thee shall reioice,
when euer they mee see:
Because I haue learnd by thy word,
to put my trust in thee.
- 75 When with thy rods the world is plag
I know the cause is iust:
So when thou doest correct mee, Lord,
the cause iust needs be must.
- 76 Now of thy goodnes I the pray,
some comfort to me send:
As thou to me thy seruant hechst,
so from all ill me shend.
- 77 Thy tender mercies powr on me,
and I shall surelie liue:
For ioy and consolation both,
thy Law to me doth giue,
- 78 Confound the proud, whose fals pretēf
is me for to destroy:
But as for me, thine Hestes to know,
I will my self employ.
- 79 Who so with reuerence do thee feare,
to me let them retyre:
And such as do thy Couenaunts know
and them alone desyre.
- 80 My heart without all wauering,

let on thy Lawes be bent,
 hat no confusioun come to mee,
 whereby I should be shent.

CAPH.

1 My soule doth faint, and ceaseth not;
 thy sauing health to craue,
 and for thy words sake still I trust,
 mine hearts desyre to haue.
 2 Mine eyes do faile with looking for
 thy word: and thus, I say:
 Oh, when wilt thou me comfort, Lord,
 why dost thou thus delay?

3 As a skinne bottle in the smoke,
 so am I parcht and dryde:
 yet will I not out of mine heart,
 let thy Commandement flyde.
 4 Alas, how long shall I yet liue,
 before I see the houre:
 That on my foes quihlk me torment,
 thy vengeance thou wilt powre.

5 Presumptuous men haue digged pits,
 thinking to make me sure:
 Thus contrarie against thy Law,
 mine hurt they doe procure.

36 But thy commandements are all trew,

Dd v and

and causelesse they mee griue:
To thee therefore I do complaine,
that thou mightst mee relieue.

87 Almost they had me clene destroyed,
and brought me quyte to ground:
Yet be thy statutes I abode,
and therein succour found.

88 Restore mee, Lord, againe to lyfe,
(for thy mercies excell)
And so I shall thy Couenants keip,
till death my lyfe expell.

LAMED.

89 In heauens, Lord, where thou dost dwell,
thy word is stablished sure:
And shali for all Eternitie,
fast grauen there indure.

90 From age to age thy treuth abydes,
as doth the earth witness:

Whose groundwork thou hast laid so sure,
as no tounge can expresse.

91 Euen to this day we may well see,
how all things perseuer:
According to thine ordinance,
for all things thee reueir.

92 Had it not bene that in thy Law,

my soule had comfort fought:
long time care now in my distresse,
I had bene brought to nought.

3 Therefore will I thy precepts ay,
in memorie keip fast:
e them thou hast my lyfe restord,
when I was at last cast.

4 No wight to mee can tyle make,
for I am onelie thyn:
aue me therefore, for to thy Lawes,
mine cares and heart inclyne.

5 The wicked men do seik my baine,
and there to ly in waite:
But I the whyle considered,
thy noble actes and great.

6 I see nothing in this wyde world,
at length quhilk hath not end:
But thy Commandement and thy word
bezond all end extend.

MEM.

7 What great desyre and feruent loue,
do I beare to thy Law?
All the day long, my whole deuysse,
is onlie on thy saw.

8 Thy word hath taught me far to passe

my

my foes in policie:
For still I keip it as a thing,
of most excellencie.

99 My teachers quihilk did me instruct,
in knowledge I excell:
Because I do thy Couenaunts keip,
and them to others tell.

100 In wisdom I doe passe also
the auncient men in deed:
And all because to keip thy Lawes,
I held it ay best reid.

101 My feit I haue refrained eke,
from euerie euill way:
Because that I continuallie,
thy word might keip (I say.)

102 I haue not swarued from thy iudgemēts
nor zet shronke anie deill:
For why, thou hast me taught thereby,
to liue godlie and well.

103 Oh Lord, how sweet vnto my taste,
finde I thy wordes alway?
Doutles no honie in my mouth,
feil ought so sweet I may.

104 Thy Lawes haue me much wisdom
that vtterlie I hate:

[learned,
All

all wicked and vngodlie waies,
in euerie kinde or rate.

NVN:

05 Euen as a Lantern to my feet,
so doth thy word shyne bright:
and to my pathes where euer I go,
it is a flamming light.

06 I haue both sworne, and will performe,
most certaine lie doutlesse:
that I will keip thy iudgements iust,
and them in life expresse.

07 Affliction hath me sore opprest,
and brought mee to deaths doore:
O Lord, as thou hast promised,
so me to life restore.

08 The offrings quihilk with hart & voice,
most franklie I thee giue:
Accept, and teach me how I may,
after thy iudgements liue.

09 My soule is ay so in my hand,
that dangers it assaile:
Yet do I not thy Law forget,
nor it to keip will faill.

10 Although the wicked laid their nets,
to catch me at a bray:

Yet

Yet did I not from thy Precepts,
once swerue or go astray.

111 Thy Law I haue so claime alway,
as mine own heritage:

And why? for therein I delyte,
and set my whole courage.

112 For euermore I haue bene bent,
thy statutes to fulfill:

Euen so lyke wise vnto the end,
I will continew still.

SAMECH.

113 The craftie thoughts and double heart
I do alwaies detest:

But as for thy Law and Precepts,
I loued euer best.

114 Thou art my hid and secret place,
my shield of strong defence:

Therefore haue I thy promises,
lukt for with patience.

115 Go to therefore ye wicked men,
departe from me anone:

For the Commandements will I keip,
of God, my Lord, alone.

116 As thou hast promised, so performe,
that death me not assaile:

or let my hope abuse me so,
that through distrust I quail.

7 Vpholde mee, and I shal be safe,
for ought they doe or say:

and in thy statutes pleasure take
will I both night and day.

8 Thou hast trode such vnder thy feet,
as doe thy statutes breake:

for nought auaileth their subtiltie,
their counsel is but weake.

9 Lyke drosse thou castis the wicked out,
where euer they be or dwell:

therefore can I, as thy statutes,
lose nothing half so weil.

10 My fleche (alas) is taken with feare,
as though it were benomde:

for when I see thy iudgements straight,
I am as one astoind,

AIN.

11 I do the thing that lawfull is,
and giue to all men right:

designe me not to them that would,
oppresse mee with their might.

22 But for thy seruant suretie be,
in that thing that is good:

That

That proud men giue mee not the foile,
quhilk rage as they were woode.

123 Mine eies with waiting are now blind
thine health so much I craue:

And eke thy righteous promise Lord,
whereby thou wilt mee saue.

124 Intreat thy seruant louinglie,
and fauour to him show:

Thy statutes of most excellencie,
teach me also to know.

125 Thine humble seruant, Lord, I am,
oh, graunt me to vnderstand:

How be thy statutes I may know,
best what to take in hand.

126 It is now time, Lord, to begin;
for treuth is quite decaied:

Thy Law lykewise they haue transgrest,
and none against them said.

127 This is the cause wherefore I loue
thy Lawes better then golde,

Or Iewels fyne, quhilk are esteemd,
more costlie to be sold.

128 I thought thy precepts all most iust,
and so them laid in stoare:

All craftie and malicious waies,

I do abhorre therefore.

P.E.

Psalm

M.D.

9 Thy Couenants are most wonderfull,
and full of things profound:
10 soule therefore doth keip them sure,
when they are tryde and found.
11 When men first enter into thy wordes,
they finde a light most cleare:
12 and verie Idiots vnderstand,
when they it read or heare.

*Wor
ter*

13 For ioy I haue both gapt and breathde,
to know thy Commandement,
14 that I might guyde my lyfe thereby,
I sought what thing it meant.

R.

15 With mercie and compassion, Lord,
beholde me from aboue:
16 As thou art wont to beholde such,
as thy Name feare and loue.

for

17 Direct my futeysteppes by thy word,
that I thy will may know:
18 And let neuer iniquitie,
thy seruant ouerthrow.

his

19 From sclandrous tounge, & deadly har-
preserue and keip me sure:

B

Thy Precepts then will I obserue,

Ec

and

and put them eke in vre.

135 Thy countenance, quhilk doth surmount
the Sunne in his bright hew:
Let shyne on mee, and be thy Law,
teach me what to eschew.

136 Out of mine eies great fludes gush out
of drierie teares and fell:
When I behold how wicked men,
thy Law keip neuer a deill.

Z A D E.

137 In euerie point, Lord, thou art iust,
the wicked though they grudge:
And when thou dost sentence pronounce,
thou art a righteous Iudge.

138 To render right and flee from guile,
are two chief points and hie:
And such as thou hast in thy Law,
commanded vs straitlie.

139 With zeale & wraith I am consumed,
and euen pyned away,
To see my foes thy wordes forget,
for ought that I do may.

140 So pure and perfect is thy Word,
as anie heart can deime:
And I thy seruant nothing more,

o loue or yet esteeme.

And though I be nothing set by,
s one of base degree:

do I not thine Hestes forget,
or shrink away from thee.

Thy righteousness, Lord, is most iust,
or euer to indure:

o thy Law is treuth it self,
most constant and most pure.

3 Trouble and grief haue seasde on me,
and brought me wondrous low:

t do I still of thy Precepts,
delyte to heare and know.

4 The righteousness of thy iudgements,
do laste for euermore:

en teach them me, for euen in them,
my lyfe lyeth vp in stoare.

K O P H.

5 With feruent hart I cald and cryde,
now answere mee, O Lord:

hat thy Commandements to obserue,
I may fullie accorde.

46 To thee, my God, I make my sute,
with most humble request:

haue mee therefore and I will keip

Ec ij

thy

PSALME Cxix

thy precept and thine Hest.

147 To thee I cry euen in the morne,
before the day waxe light:

Because that I haue in thy word,
my confidence whole plight.

148 Myne eies preuent the watch be nigh
and or the day I wake:

That by deuysing of thy worde,
I might some comfort take.

149 Incline thine eares to heare my voice,
and pitie on me take:

As thou was wont, so iudge me Lord,
least lyfe me should forsake.

150 My foes draw neir, and do procure,
my death malitiousslie:

Quhilk from thy Law are farre gone back,
and straied from it lewdlie.

151 Therefore, o Lord, approch thou neare,
for need doth so requyre:

And all thy precepts trew they are,
then help I thee desyre.

152 Be thy commandements I haue learnd,
not now, but long ago:

That they remaine for euermore,
thou hast them grounded so.

RES.

153 My trouble and afflictioun,
consider and beholde:

Delyuer mee, for of thy Law,
I euer take fast holde.

154 Defend my gude and righteous cause,
with speid me succour send:

From death as thou hast promised,
Lord, keip me and defend.

155 As for the wicked farre they are,
from having health and grace:

Whereby he might thy statutes know,
they enter not the trace.

156 Great ar thy mercies, Lord, I grant,
what tounge can them attaine:

And as thou hast me iudgd eare now,
so let me lyfe obtaine.

157 Though manie men did trouble mee,
and persecute most sore:

Yet from thy Lawes I neuet shronke,
nor went awrie therefore.

158 And trueth it is, for grief I die,
when I these traitors see:

Because they keip no whit thy word,
nor yet seik to know thee.

159 Beholde, for I do loue thy Lawes,
with hart most glade and faine:
As thou art good and gracious, Lord,
restore my lyfe againe.

260 What thy word doth decree, must be
and so it hath bene euer:
Thy righteous iudgements are also,
most true, and decay neuer.

SCHIN.

161 Princes haue sought with crueltie,
causelesse to make me crouch:
But all in vaine, for of thy word,
the feare did mine heart touch.

162 And certainelie euen of thy word,
I was more merie and glade:
Then he that of rich spoiles and prayes,
great stoar and plentie had.

163 As for all lyes and falsitic,
I hate most and detest:
For why? thine holie Law do I,
aboue all things loue best.

164 Seuen tymes a day I praise the Lord,
singing with heart and voice:
Thy righteous actes and wonderfull,
so cause me to reioice.

165 Great peace & rest shall all such haue,
quhilk do thy statutes loue:
No danger shall their quyet state,
impaire, or once remoue.

166 Mine onlie health and comfort, Lord,
I luke for at thy hand:
And therefore haue I done those things,
quhilk thou didst me command.

167 Thy Lawes haue bene mine exercyse,
quhilk my saule most desirde:
So much my loue to them was bent,
that nought else I requyrd.

168 Thy statutes and Commandements,
I kept, thou knowest, aright,
For all the things that I haue done,
are present in thy sight.

TAV.

169 O Lord, let mine complaint & cry,
before thy face appeare:
And as thou hast mee promise made,
so teach mee thee to feare.

170 Mine humble supplicatioun,
toward thee let finde accesse:
And grant mee Lord, deliuerance,
for so is thy promise.

171 Then shall my lippes thy praises speake
after most ample sort:

When thou thy statutes hast me taught,
wherein standeth all comfort.

162 My tounge shall sing and preach thy word
and on this wise say shall:

Gods famous actes and noble Lawes,
are iust and perfect all.

173 Stretch out thine hand, I thee beseeke,
and speede me saue:

For thy Commandements to obserue,
chosen, O Lord, I haue.

174 Of thee alone, Lord, I craue health,
for other know I none:

And in thy Law, and nothing els,
I do delyte alone.

175 Grant me therefore long daies to liue,
thy Name to magnifie:

And of thy iudgements mercifull,
let me thy fauour try.

176 For I was lost and went astray,
much lyke a wandring sheip:

Oh, seek me, for I haue not failede,
thy Commandements to keepe.

The Conclusion, as after the first Psalme

A Praier

A prayer vpon the cxix. psalme.

Most mercifull God, author of all gude things,
that hes geuin thy halie Commandementis vnto
vs, quhairby vve suld direct our lyfe: imprint in our
hartis, thy halie Spreit, and grant, that vve may sa-
nounce all our fleschlie desires: and all the vanities of
this vvarlde, that our haill plesour and delyte may be
into thy Law: that vve beand alwayis gouernit be
thy halie vvord, may in the end attaine to that eternal
saluatioun, quhilk thou hes promist through Christ
Iesus, thy Sonne. So be it.

PSALME CXX. T. Stern.

¶ David banished among the barbarous Arabians, through false
reports of enuyous flatterers, laments his long abode among such in-
fidels, geuin to all kinde of wickednes and contention,

IN trouble and in thrall, Vnto the Lord
I call, And he doth me comfort: Delyuer
mee, I say,, From lyers lippes alway, And
touns of false report.

3 What vantage or what thing,
Getst thou, thus for to sing:

Ee v

Thou

- Thou false and flattering lyer?
 4 Thy tounge doth hurt I wene.
 No lesse then arrowes kene,
 Of hote consuming fyre.
- 5 Alas, to long I flake,
 Within these Tents so black,
 (Quhilk Kedars are by Name:)
 By whome the folk elect,
 And all of Isackes sect,
 Are put to open shame.
- 6 With them that peace did hate,
 I came a peace to make,
 And set a quyet lyfe:
- 7 But when my word was tolde,
 Causeles I was controlde,
 By them that would haue stryfe.

The Conclusion, as efter the 111. Psalme

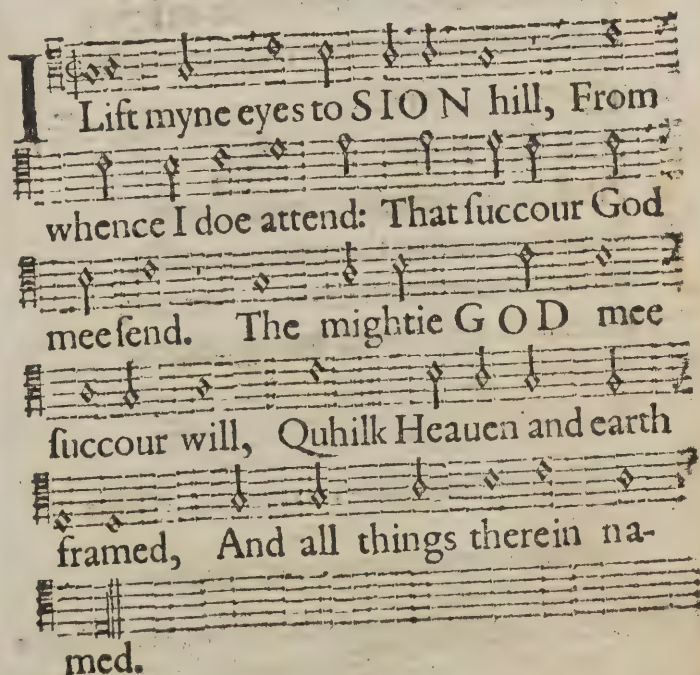
A prayer vpon the cxx. psalme.

MAist louing and mercifull Father, the defender
 and protectour of all thy seruandis: Delyuer vs
 from the deceats and calumnies of our enemies: Repres
 their rage and furie: and strengthen vs in the midst
 of all our tribulatiounis and afflictionis, that vve may
 sua leif in the middis of the Infidels, that vve may ne
 uer cease to serue and honour thee, with sic service as
 salbe

Salbe acceptabill and pleasant vnto thee, & that throu
the mediatioun and intercession of Iesus Christ, thy
Sonne. So be it.

PSALME CXXI. W. Whitting.

The Prophet sheweth be his owne example, that the Faithfull
ought to luke for all their succour of God alone, who will gouerne
giue gude successe to all their gude attempts, and godlie enterprys
and actions.



I Lift myne eyes to SION hill, From
whence I doe attend: That succour God
mee send. The mightie GOD mee
succour will, Quhilk Heauen and earth
framed, And all things therein na-
med.

- 3 Thy fute from slip he will preserue,
And will thee safelie keip,
For he will neuer sleip.
- 4 Lo, he that Israell doth conserue,

No

No sleepe at all can him catch,
Bot his eies shall euer watch.

- 5 The Lord is thy warrant alway,
The Lord eke doth thee couer,
As thy right hand euer.
- 6 The Sunne shall not parch be day,
Nor the Moone (not half so bright)
Shall with cold thee hurt be night.
- 7 The Lord will keip thee from distresse,
And will thy lyfe sure saue,
And thou shalt also haue,
- 8 In all thy businesse gude successe,
Where euer thou goest, in or out,
God will thy things bring about.

The Conclusio un.

To God quha is in euerie place,
Beneth, and als abone,
The Father, and the Sone,
And to the halie Spreit of grace,
Be vvorship ineffabill,
With voices incessabill.

A prayer vpon the cxxi. Psalme.

O Heauenlie Father, Creator of heuin & eirth, that
hes receeu't vs into thy protection: Suffer nocht
that our afflictionnis sa ouercum vs, that vve cast off
all confidence in thee: bot rather prosper and conduct al

our enterpryses, & giue an happie end & issue to all our
businesss, that vve may continuallie be mair and mair
assurrit, that vve are of the number of them, quhome
thou hes chosen to saluatioun, through Iesus Christ, thy
Sonne. So be it.

PSALME CXXII. W.K.

Dauid reioiceth that God accomplished his promise, and placed
his Ark in Sion, giuing thanks, & praying for the prosperitie of the
Kirk,

I Did in hart reioice, To heare the peo-
ples voice, In offering so willinglie: For let
vs vp, say they, And in the Lords house pray,
Thus spake the folke full louinglie: Our feit
that wandred wide, Sall in thy gates abyde,
O thou Ierusalem full faire, Quhilk art so
feimlie set, Much lyke a Cietie net, The like
whereof is not els where.

- 4 The Trybes with one accord,
The Trybes of God the Lord,
Are thither bent their way to take:
So God before did tell,
That there his Israell,
Their Prayers should together make.
- 5 For there are thrones erect,
And that for this respect,
To set furth Iustice orderlie.
Quhilk Thrones right to mainteine,
To Dauids house pertaine,
His folk to iudge accordinglie.
- 6 To pray let vs not cease,
For Ieruselems peace,
Thy friends God prosper mightelie.
- 7 Peace be thy walles about,
And prosper thee throughout
Thy Palaces continuallie.
- 8 I wish thy prosperous state,
For my poore brethrens sake,
That comfort haue by meanes of thee.
- 9 Gods house doth me allure,
Thy welth for to procure,
So much alwaies as lyes in mee.

The Conclusioun.

Cum

Cum let vs for gather
 To praise God the Father:
 Euerilk morning of the day:
 Sing Psalmes in sweet sound,
 Let our voces redound
 From eirth, unto heuin: and say
 To God our Creatour
 And Christ our Saluator,
 And the Paraclyte maist holie,
 Our gyde and counsellour,
 Be laude, gloir, and honour,
 For euer more continuallie.

A Prayer vpon the cxxii. Psalme.

O Eternall God, the onelie founder and keiper of thy
 Kirk: Seing that contrarie to all vvarldlie iuge-
 ment and opinioun, thou daylie augmentis and increa-
 ses the number of thy a vvin: Grant, that vve be and
 placed vnder the gouernement of Iesus Christ, the on-
 lie chief & heid thairof, may be comfortit be thy maist
 halie Word, and strengthenit and confirmit be thy sa-
 cramentis: to the intent that vve all vwith one heart,
 and mouth, may glorifie thee, euerie ane edifiand v-
 theris in haline sse of lyfe, and godlie conuersatioun.

PSALME CXXIII. T. Stern.

An praier of the Faith full, quhilk is afflicted be the wicked world-
 lings and contemners of God.

O Lord

O Lord that Heauen dost possesse, I
 lift mine eies to thee: Euen as the seruant
 listeth his, his Maisters hands to sic. As hand
 maides watch their maistres hands, some
 grace for to atchiue : so we beholde the
 Lord our God, till he do vs forgiue.

- 3 Lord, grant vs thy compassioun,
 and mercie in thy sight:
 For we be fild and ouercome,
 with hatred and despyte.
- 4 Our mindes be stufft with great rebuke,
 the rich and worldlie wise,
 Do make of vs their mocking stock,
 the proud do vs despyse.

The Conclusioun, as after the first Psalm.

A Prayer vpon the cxxiii, psalme

Gracions

O Gracious Father, the onlie refuge and support of
the puir afflictit: Thou seis the rage of our ene-
mies, that seikis al meinis for to destroy vs: thou knauis
how vve are disdaynit and lychtlyt of the proud, and
mightie of the vvarld. Thairfor vve haif and this on-
lie remedie, vve lift vp our eyis to the, beseik and the to
haif pitie and compassion on vs, and that for Iesus
Christ, thy Sonnes sake. So be it.

PSALME CXXIII. W. IV bit.

¶ The Faithfull deliuered out of great danger, acknowledge not to
haue escaped be their owne power, but through the succour of god

Now Israell may say, and that trulie, If
that the Lord had not our cause mainteind,
If that the Lord had not our right susteinde
When al þ world against vs furiously, Made
their vproares, and said we shuld all die.

3 Now long ago,
they had deuoured vs all:
And swallowed quick,
for ought that we culd deime.

Such was their rage,
as we might well esteeme.

4 And as the fludes,
with mightie force do fall:
So had they now
our lyfe euen brought to thrall.

5 The raging streames
most proud in roaring noice:

Had long ago,
ouerwhelmd vs in the deip:

6 But loued be God,
quhilk doth vs faislle keep,
From bludie teith,
and their most cruell voice,

Quhilk as a pray
to eit vs wald reioice.

7 Euen as the birde
out of the Fowlers girne,

Escap is away,
right so it fairth with vs:

Broke are their Nets,
and we haue scaped thus:

8 God that made heaven
and earth, is our help then:

His Name hath saued
vs from these wicked men.

The Conclusion.

Let vs reioyce,
 be all meinis externall,
 And inward heart,
 and let vs praise the Lord:
 Quha creat all
 the haill vvarld be his v vord:
 The Father, Sonne,
 and the Spreit supernall:
 Quha vvas, and is,
 and shall be Eternall.

A prayer vpon the cxxiiii. psalme.

ALmightie God, and merciful Father, thou seis the
 multitude, the force, and the outrageous rage of
 our enemies sa gret, that they vvald denour and ryfe
 vs in peices, gif thy bonatiffull mercie did nocht releif
 and succour vs. Bot seing thair craft and furie incre-
 sis and growvis from day to day: declair thou thy self on
 the vther pairt, our defender and protectour: that vve
 being estapit from thair gurnis and snairis, may giue
 our selfis haillie our to the praying and magnifying of
 thy maist halie and blessed Name, and that through
 Iesus Christ, thy deir Sonne, our onelie Lord and Sa-
 viour. So be it.

PSALME CXXV. W. Ke.

He describeth the assurance of the Faithfull in thair afflictioun, &
 desires thair welth, & the destruction and ouerthaw of the wicked
 and vngodlie.

Ff ij

Such

S Vch as in God the Lord doe trust, as
 mount Sion shall firmelie stand: And be re-
 moued at no hand, The Lord will count
 them right and iust. So that they shalbe sure
 For euer to indure.

- 2 As mightie mountaines huge and great,
 Ierusalem about doth close:
 So will the Lord be vnto those,
 Who on his godlie will do wait.
 Such are to him so deir,
 They neuer neid to feir.
- 3 For though the righteous try doth he,
 Be making wicked men his rod:
 Lest they through grief forsake their God,
 It shall not as their lot still be.
- 4 Giue, Lord, to those thy light,
 Whose hearts are true and right.
- 5 But as for such as turne aside.

By

By cruiked waies, quhilk they out fought,
 The Lord will surelie bring to nought,
 With workers vyle they shall abyde,
 Bot peace with Israell,
 For euermore shall dwell.

The Conclusion.

*To God, quha lewis andreignis ay,
 And to his promeist Sone sa deir,
 And to the Spreit send be thame heir,
 Giue praise and honour night and day:
 As it was ay befor,
 And sall be euermore.*

A Prayer vpon the cxxv. Psalme.

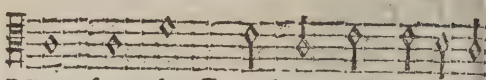
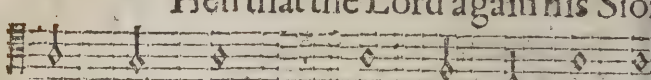
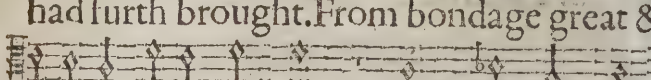
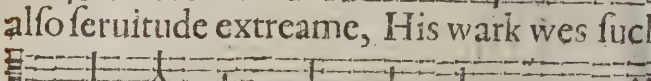
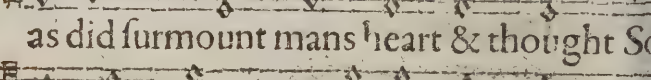
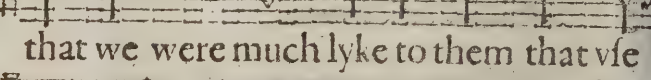
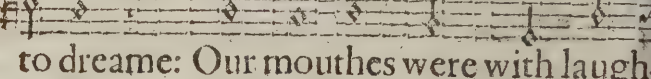
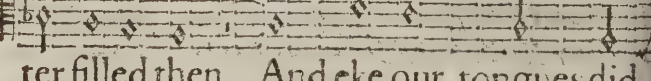
O Michtie King and Lord, the rock and fortresse
 of all them that puts thair trust in the, Vadoe the
 force and break down the pryde of them that afflicteth
 thy puir Kirk, & suffer not the simple ainis to be over-
 thrauin of them: bot confirme them as Mount Sion,
 that they may abyde in the ne vv Ierusalem, quhilk is
 Christs Kirk. Suffer vs not to shaike handis vvith vn-
 righteousnesse, but let peice be vpon Israel, that v vaks
 not efter the flesch bot efter the Spreit, through the self
 same Iesus Christ. So be it.

PSALME CXXVI. W. Ke.

This Psalme was made efter the returne of the people from Baby-
 lon, and sheweth that the meane of their deliuerance was wonderfull
 efter the 70. years captiuitie, foretspoken be Ieremie, c. p. 25. 12. and
 cap. 29. 10.

When

VV


 Hen that the Lord again his Sion

 had furth brought. From bondage great &

 also feruitude extreame, His wark wes such

 as did surmount mans heart & thought So

 that we were much lyke to them that vie

 to dreame: Our mouthes were with laugh-

 ter filled then, And eke our tongues did

 shoue vs ioyfull men.

- 2 The heathen folke,
 were forced then this to confesse:
 How that the Lord,
 for them also great things had done.
 3 Bot much more we,
 and therefore can confesse no lesse:

Where-

Wherefore to ioy,
we haue gude cause as we begun.

4 O Lord go furth,
thou canst our bondage end,

As to Deserts,
thy flowing Riuers send.

5 Full trew it is,
that they quhillk sow with teares indeid,

A tyme will come,
when they shall reape with mirth and ioy

6 They went and wept,
in bearing of their precious seid,

For that their foes,
full often tymes did them annoy:

But their returne
with ioy they shall sure see,

Their sheues home bring,
and not impeded be.

The Conclusion.

Kingdome, Empyre,
pouer, triumph, and victorie:

Be to our God,
wha creat the vvarld of nocht:

Father Eterne,
and his Sone the King of glorie:

Es iiij

And

And halie Spreit

that knauis andreulis mannis thocht.

As vvas ay sen

the vvarldis foundatioun:

From age to age,

in all generatioun.

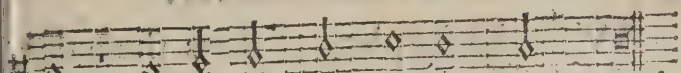
A prayer vpon the cxxvi. psalme.

ETernall Father, the onlie true God, and deliuerer
of pure Captiues and Prisone's: We besek thee
thy plentifull bountie to relef vs from the bondage of
our aduersaries, that vve passand throu the miseries &
calamities of this troublisum vwarlde, may in the end
enjoy the frute of our faith, quhilk is the saluatioun of
our saullis, bocht be the blude of thy deir Sone Christ
Iesus. So be it.

PSALME CXXVII. W. Wb.

¶ It is not mans wit, power, or labour, but the fre gudenes of God,
that giues riches, preiours townes and counreys, granteth nourish-
ment and children.

Except the lord the house do make, And
thereunto do set his hand: What men doe
build, it ca not stand. Likewise in vain men
vndertake, Cities & holdes to watche and
warde


warde, Except the Lord be thair safegaird.

- 2 Though ye ryse earlie in the morne,
And so at night go late to bed:
Feiding full hardlie with brown bread,
Yet were your labour lost and worne:
But they quhom God doth loue & keip,
Receauē all things with quyet sleip.
- 3 Therefore marke well, when euer ye see,
That men haue heirs t'enioy their land:
It is the gift of Gods owne hand.
For God himself doth multiplic,
Of his great liberalitie,
The blessing of posteritie.
- 4 And when the Children come to age,
They grow in strenth and actiuenes,
In person, and in cumlines:
So that a shaft shot with courage,
Of one that hath a most strong arme,
Flieth not sa swift, nor doth lyke harme.
- 5 Oh, well is him that hath his quier,
Furnisht with such arillerie:
For when in perill he shalbe,
Such one shall neuer shake nor shiuer,
When

When that he pleadis before the Iudge
Against his foes quhilk bear him grudge

The Conclusion.

Praise to the Godheid infinite,
The Omnipotent Trinite:
Thre persons in Diuinitie,
The Father, Sone, and halie Spere,
To praise them make vs readie boun,
Fra the Sone ryse, till it ga down.

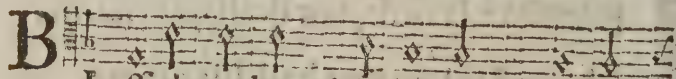
A prayer vpon the cxxvii. psalme.

ETernall and almightie God, that be thy Providē:
conductis and gouernis all the creatures in this
vvarlde, suffer vs not to enterpryse any thing, but that
quhilk is agreing vwith thy vwill and plesour, that vve
altogether discontented of our selues, may haillie depēd
vpon thy blessing: And that our onlie cair may be that
thou may be glorifyit of vs, and our posterities, throghe
Iesus Christ, thy Sonne. So be it.

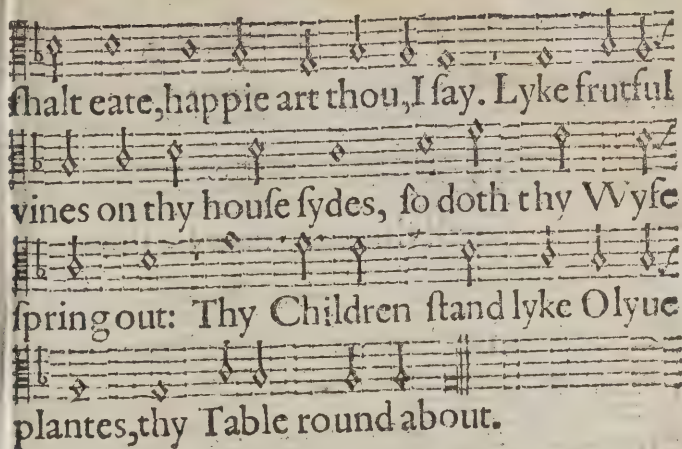
Psalme Cxxvii. The Sternhold.

¶ Heir is described the prosperous estate of persons married in the
fear of God, and the promises of Gods blessings to all them that liue
in this honourable estate, according to his commandement.

B



Lessed art thou that fearest God, and
walkest in his waye: For of thy labour thou
shalt



shalt eate, happie art thou, I say. Lyke fruitful
vines on thy house sydes, so doth thy Wyfe
spring out: Thy Children stand lyke Olyue
planties, thy Table round about.

- 4 Thus art thou blest, that fearest God,
and he shall let thee see
- 5 The promised Ierusalem,
and his felicitie.
- 6 Thou shalt thy Childrens children see,
to thy great ioyes encrease:
And lykewise grace on Israell,
prosperitie and peace.

The Conclusion, as after the first Psalme.

A prayer vpon the cxxviii Psalme.

GRatious Lord, the vvelspring of all felicity: grant
vnto vs that we may alwayis feir the, and vualk
in thy wayis. Blis vs, and all ours, that it may be vveil
vvith vs, & all that pertaineth to vs, that we may see
manie generations, and children of faith, and that we
may se peace vpon Israell, and see may glorifie thee all
the day of our lyues, through Iesus Christ thy Sonne.
So be it.

Psalme

Psalme Cxxix. W. Whitting.

¶ He admonisheth the Kirk to reioice, though afflicted in all ages,
for God will deliuer, and suddainelic destroy the enemies thereof.

O F Israell this may now be the song,
Euen from my zouth my foes haue oft me
noyed: A thousand ils, since I was tender
& young, They haue me wrought, yet was
I not destroyed.

3 As yet I beare,
the marke in bone and skinne:
That one would think,
that the plowe men with their plowes,
Vpon my back
haue made their balkes farre in:
For lyke plowde grounde,
euen so haue I long furrowes.

4 But yet the Lord,
quhilk dois all things iustlic:

Hath

Hath cut the ropes,
and so staide the wickeds rage.

5 Euen so shall all
such, perish shamefullie:

Quhilk hate Sion,
or wish it anie damage.

6 All such men shall,
be lyke the grasse that groweth
Vpon the walles,
or toppes of houses most hie,
Quhilk suddenlie,
or one beware, withreth:

So that no frute, ~~as the grass~~
on such herbes can gathred be.

7 Neuer man saw
that onie mower mowde
Such grasse as that,
or thereof his hand did fill:

Much lesse that he,
quhilk glainth of that is fowde,
Vnder his arme
bare some thing his house vntill.

8 Nor yet that he
that passeth by that way:
Saith to the reapers,

God

God saue you, or God speid.
 No man doth
 with them gude lucke, I say,
 Or pray that God,
 would for their warke send them meid.

The Conclusion,

To the Father,
 our onelic Lord and King:
 And to his Sone,
 and holie Spereit giue vve
 Honour, and praise,
 as in the beginning
 Wes, and now is,
 and so euermore shall be.

A Prayer vpon the cxxix Psalme.

ETernall God, quha hes at all tymes shauvin furth
 the great cair thou hes of thy Kirk, and thy pure
 seruands: Assist vs vwith thy fauour and grace, in
 sic sort, that vve may ouerthraue all the enterpryses of
 our enemies, that they be and confoundit, and shame-
 fullie put aback: vve may in all saiftie and quyetnesse,
 praise and glorifie thy halie Name, all the dayis of our
 lyfe, through Iesus Christ, our Lord and onelic Savi-
 our. So be it.

PSALME CXXX. w. wh.

¶ Ane effecteous praier to obtaine mercie and forgiveness of his
 sinnes, and at length deliuerance from all euils.

Lord

L Ord to thee I make my mone, when
 dangers me oppresse: I call, I sigh, I plaine &
 grone, Trusting to finde release. Heare now
 O Lord, my request, For it is full dew tyme:
 And let thyne eares ay be prest, Vnto this
 prayer myne.

- 3 O Lord, my God, if thou waye
 Our sinnes, and them peruse:
 Who shall then escape, and say,
 I can my self excuse.
- 4 Bot Lord, thou art mercifull,
 And turnst to vs thy grace:
 That we with harts most carefull,
 Should feare before thy face.
- 5 In God I put my whole trust,
 My soule waiteth on his will:
 For his promise is most iust,

And

- And I hope therein still.
 6 My soule to God hath regaird,
 Wishing for him alway:
 More then they that watch and warde,
 To see the dawning day.
 7 Let Israell then boldlie,
 In the Lord put his trust:
 He is that God of mercie,
 That his delyuer must.
 8 For he it is that must saue,
 Israell from his sinne,
 And all such as surelie haue,
 Their confidence in him.

The Conclusion.

O gude God maist mercifull,
 The Father of our Lord,
 Thy Sone baith gude and pitifull,
 From deith that vs restord.
 To quhome vvith the halie Spreit,
 Be honour, laude, and gloir,
 In vvarld of vvarlds infinite,
 As it vv as ay before.

A prayer vpon the cxxx. psalme.

P If all Father, quha is full of mercie, that neuer reiectes the Prayers of them that callis vpon thee in treuth and veritie: Haif mercie vpon vs, and destroy the multitude of our iniquities, according to the treuth of thy

of thy promises, quhilk is thou has promisit vnto vs, and
quhairin vve repose our haill confidence, according as
vve ar teicht be thy Word of thy Sone, our onelie Sa-
uour. So be it.

PSALME CXXXI. M.

¶ Dauid charged with ambition, protesteth his humilitie before
God.

Sing this as the 69. Psalme.

LORD I am not puffed vp in mynde,
I haue no scornfull eie:

I doe not exercise my self,
in things that be to hie.

2 But as a Chylde that wayned is,
euen from his Mothers brest:

So haue I Lord, behauit my self,
in silence and in rest.

3 O Israell trust in the Lord,
let him be all thy stay:

From this tyme furth for euermore,
from age to age, I say.

The Conclusion, as efter the first Psalme.

A prayer vpon the cxxxi Psalme.

Michtie Lorde, that resistis the proude, and geis
strenth to the humill amis: Suffer nocht, that
vve lift vp our selues in anie proud opinioun or consait
of our selfis, in any gude things, bot that vve may con-
saif humbly of our selfis, befor thy deuine Maiestie

without fenzeing. And that vve may mortifie our
selfis daylie mair and mair: in sic sorte, that in all our
doings, vve may continually feill thy fatherlie fauour,
mercie, and assistance, throghe Iesus Christ, thy Sonne.
So be it.

PSALME CXXXII. M.

The Faithfull grounded on Gods promise maid vnto Dauid, desire
that he wald establish the same, both as touching his posteritie, and
the building of the Temple, to pray there as was foretold.

O F Dauid Lord in mynde recorde,
And eke of his affliction is all, Vwho sware
an othe vnto the Lorde. And made a so-
lemne vowe with all: saying, to Iacobs
mightie God.

- 3 This promise Lord, to thee I make,
Mine house not enter in will I:
- 4 Nor rest vpon my couche will take,
Nor once giue sleip vnto myne eie,
Or yet my eie liddis close from wake:

Vntill

- 5 Vntill I for the Lord prouyde,
And fynde some place his owne to be,
Where Iacobs mightie God may byde,
And plant his house eternallie,
There to remaine from tyme to tyde.
- 6 Behold the same then heare did we,
In Ephrata that fruitfull ground,
Whilk is right pleasant vnto the,
And haue thy dwelling place our found,
Within the Forests fieldes to be.
- 7 Thy Tabernacles there once pight,
To worship thee, we will be prest,
Before thy face there in sight.
- 8 Arise therefore come to thy rest,
Thou, and the Arke of thy great might.
- 9 Let Righteousnes thy Preists embrace,
A precious garment it them make:
Giue to thy holie ones solace:
- 10 And for thy seruant Dauids sake,
Refuse not thyne annoynteds face.
- 11 To Dauid God in treuth did sweare,
And sure he will performe that thing:
Saying, doubtles I will vpreare
The fruite that from thy loynes shal spring,
Vpon thy Throne the reule to beare.

- 12 If that thy sonnes my bond retaine,
And from my Lawes aback not flit,
Quhilk I them learne: this grace againe
Will I them shew, their sonnes shall sit
Vpon thy seat, ay to remaine.
- 13 For God hath chosen Mount Sion,
Where to abyde he lyketh well:
- 14 Saying, this is my rest alone,
For euermore, I heir will dwell,
My whole delyte is set thereon.
- 15 I doutles will her victuals blesse,
Her pure with bread eke satysfie:
And clothe her Priests with helthfulnes,
Yea all her good men cause will I,
To shout and cry for ioyfulnesse.
- 16 My seruant Dauids horne of might,
In her, will I make budde and spring:
For I ordained haue a light
To mine annoynted Christ and King,
(There to remaine in all mens fight.
- 17 But I will clothe his enemies all,
With vyle reproch, rebuke, and shame:
Where as his Crown Imperiall,
Vnto his honour and great fame,
Vpon his head still flourish shall.

The Conclusion.

To our Father Celestiall,
 And his deir Sone and holie Spreit:
 Thre distinct persons, coequall
 In one Godheid, vvhole, and compleit,
 Be praise, and gloir, perpetuall.

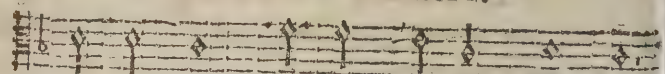
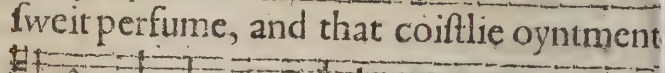
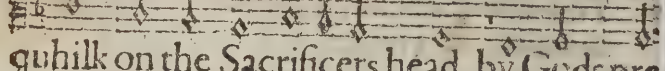
A Prayer vpon the cxxxii Psalme.

O Louing Father, quha be thy aith hes promisit vn
 to vs, ane Saviour Iesus Christ, thy Sone: thou
 hes not deceuit vs, bot hes giuen him vnto vs, as thy
 Word hes declarit, and be thy Sacramentis thou hes
 confirmit. Yea, he hes further promisit vnto vs, that
 he vwill abyde vwith vs, untill the consummation of
 the vvarld. Thairfoir, deir Father, vve beseik thee,
 that thou vwill blesse vs in all our turnis, gouerne vs,
 and replenish vs vwith ioy. Let thy Crowne & King-
 dome abyde aboue vs, and preserue vs in peice, through
 the same Iesus Christ, thy Sone. So be it.

Psalme Cxxxiiij. W. Whitting.

The commendation of godlie and brotherlie amitie, compared to
 the most pretious oyle, mentioned in Exod. xxx,

O How happie a thing it is, and ioyfull
 for to see, Brethren together fast to holde
 the band of amitie, It callis to mynde that


 sweet perfume, and that coistlie oyntment

 quhilk on the Sacrificers head, by Gods pre

 cept wes spent.

It wet not Aarons head alone,
 but drencht his beard throughout:
 And finallie it did runne doune,
 his riche attyre about.

3 And as the lower ground doth drinke,
 the dew on Hermon hill:

And Sion with his siluer droppis,
 the feildes with frute doth fill.

4 Euen so the Lord doth powr on them,
 his blessings manifolde:

Whose hearts and myndis without al guyle
 this knot do keip and holde.

The Conclusion: as efter the first Psalm.

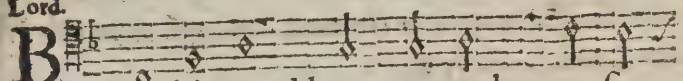
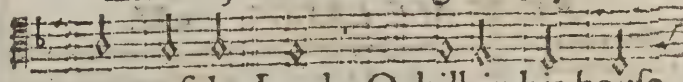
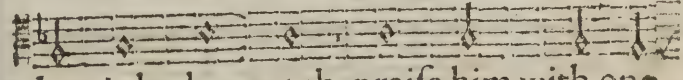
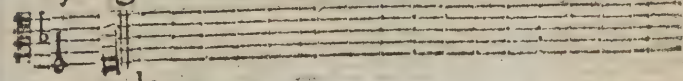
A Prayer vpon the cxxxiii. Psalm.

GRatious Lord, that is not the God of confusoun or
 discord: bot the God of concord, and of peace: Ioine
 our heartis and affections in sic sort togidder, that we
 may as brethir walk in thy house, in brotherlie cherity
 and

and loue, and as members of the body of Christ. Let the
 oyle of sanctificatioun, that is, thy halie Spreit inflame
 vs, and the dew of thy blessing continuallie fall vpon
 vs, that vve may obtaine lyfe eternall through the same
 Iesus Christ, So be it.

PSALME CXXXIII. W. Ke.

He exhorts the Leuites that watch within the Temple, to praise the
 Lord.

B  Eholde, and haue regarde, ye ser-
 uauntes of the Lorde, Quhilk in his house
 by night doe watch, praise him with one
 accorde.

2 Lift vp your hands on high,
 vnto his holie place:
 And giue the Lord his praises dew,
 his benefites embrace.

3 For quhy, the Lord, who did,
 both earth and heauen frame:
 Doth Sion blesse, and will conserue
 for euermore the same.

The Conclusioun, as after the first Psalme

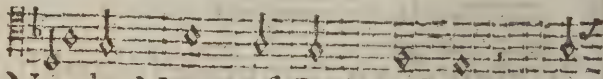
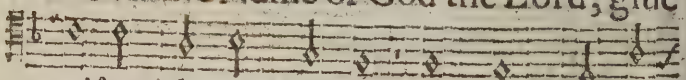
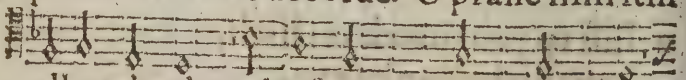
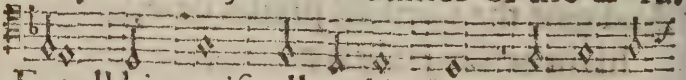
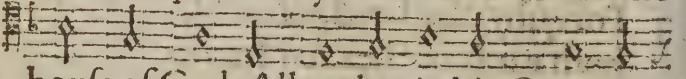
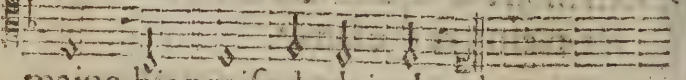
Gg iij

A prayer vpon the cxxxiii. psalme.

Creator of Heauin and eirth, howeuer it be that the effaires and cares of this vvarld dois greatlie trouble, molest, and auert vs from randring vnto thee that honour and obedience, quhilk is due vnto the: zit vve beseik the, that for zett and all vther thingis: vve may haif na vther butt, bot to praise and glorifie the al the dayis of our lyfe, for the great benefitis, quhilk vve continuallie receaue at thy hands, though Iesus Christ our Lord. So be it.

PSALME CXXXV. M.

He exhorts all the Faithfull to praise God for his merelous works and graces, wherein he hes declart his Maiestie, to the confusoun of all Idolaters.

V 
 Nto the Name of God the Lord, giue

 praise with one accorde: O praise him still

 all ye that be, the seruaumes of the Lord.

 Extoll his praise all ye that stand within the

 house of God, All ye that in his Courts re-

 maine, his praise declair abroad.

- 3 Praise ye the Lord for he is good,
sing praises to his Name:
It is a comelie and good thing,
alwaies to do the same.
- 4 For God hath chosen Iacob out,
his verie owne, you see:
So hath he chosen Israell,
his treasure for to be.
- 5 For this I know assuredlie,
the Lord is verie great:
And he that hath about all Gods,
his dwelling place, and seat.
- 6 For whatsoeuer pleased him,
that he hath brought about:
In heauen, in earth, and in the sea,
yea, all the depthes throughout.
- 7 He fro the earth the cloudes doth bring,
the lightnings, and the raine
He maketh eke, and windes to come,
from whome they did remaine.
- 8 He smot the first borne of each thing,
in Ægypt that tooke rest,
He spared there no liuing thing,
the man nor yet the beast.
- 9 O Ægypt, he in middes of thee,

- hath made his wonders fall:
On Pharao thy cruell King,
and on his seruants all.
10 He sundrie people brought to nought:
destroying them out right:
And manie Kings he slew also,
that were of power and might.
11 As Sihon, that sometime was Lord,
and King of Amorites:
And Og, the King of Basan land,
with all the Cananites.
12 And gaue their land to Israell,
an heritage we see:
To Israell, his chosen folke,
their heritage to be.
13 Thy Name, O Lord, shall still indure,
and thy memoriall,
Throughout all Generations,
that are, or euer shall.
14 The Lord will surelie iudge aright,
his people all in deed:
And to his seruants fauour shew,
will he in tyme of need.
15 The Idols of the Heathen all,
throughout their coasts and lands:

- Of filuer and of gold they be,
the works euen of mens hands.
- 16 For mouthes they haue, & speak no whit
and eyes, but may not see:
- 17 So haue thay eares, that nothing heare,
and breathlesse whollie be.
- 18 Wherefore all they are lyke to them,
that do so set them furth:
And lykewise those that trust in them,
or think they be ought worth.
- 19 O all ye house of Israell,
see that ye praise the Lord:
And ye that be of Aarons house,
praise him with one accord.
- 20 And ye that be of Leuies house,
praise ye lykewise the Lord:
And all that stand in awe of him,
praise him with one accord.
- 21 And out of Sion sound his praise,
the praise of God the Lord:
Whilk dwelleth in Ierusalem,
praise him with one accorde.

The Conclusion, as after the first Psalme.

A prayer vpon the cxxxv Psalme.

O Lor

O Lord God, that be thy deir Sone Iesus Christ, hes maid vs Kings and Priest's, to offer vnto the spirituall sacrifices. Grant vnto vs, that vve renouncead all Idolatrie, superstition, and all vngodlines, may giue ouer our selfis haillie to thy seruice: & that in altyme of tribulationn, vve may call vpon the in our hail bart that vve may feill thy Fatherlie bountie, and mercie, quhilk thou art accustomit to vse touvardis all them, that thou hes regenerated through the self same Iesus Christ. So be it.

PSALME CXXXVI. I.C.

A most earnest exhortation to giue thanks vnto God, for creation and gouernance of all things.

O Laude the Lord bening, Whose mercies last for ay: Giue thanks, and praises sing, to God of Gods, I say. For certainelie His mercies dure, Both firme and sure, Eternally

3 The Lord of Lords praise ye,

Whose

- Whose mercies ay doth dure:
 4 Great wonders onelie he,
 Doth work by his great power.
 For certainelie,
 His mercies dure,
 Both firme and sure,
 Eternallie.
- 5 Quhilk Lord Omnipotent,
 By his great wisedome hie:
 The heauenlie Firmament,
 Did frame, as we may see.
 For certainelie,
 His mercies dure,
 Both firme and sure,
 Eternallie.
- 6 Yea, he the heauie charge,
 Of all the earth did streatch:
 And on the waters large,
 The same he did out reach.
 For certainelie,
 His mercies dure,
 Both firme and sure,
 Eternallie.
- 7 Great lights he made to be,
 For why, his loue is ay,

- 8 Such as the Sunne we see,
To reule the lightsome day.
For certainlie,
His mercies dure,
Both firme and sure,
Eternallie.
- 9 And eke the Moone so cleare,
Quhilk shyneth in our sight:
And starres that do appeare,
To gyde the darksome night.
For certainlie,
His mercies dure,
Both firme and sure,
Eternallie.
- 10 With greuous plagues and sore,
All Ægypt smote he than:
Their first borne lesse and more,
He slew of beast and man.
For certainlie,
His mercies dure,
Both firme and sure,
Eternallie.
- 11 And from amidst their land,
His Israell furth brought:
- 12 Quhilk he with mightie hand,

And

And stretcht arme hath wrought.
 For certainelie,
 His mercies dure,
 Both firme and sure,
 Eternallie.

3 The sea he cut in two,
 Quhillk stude vp lyke a wall:
 4 And made through it to go,
 His chosen Children all.
 For certainelie,
 His mercies dure,
 Both firme and sure,
 Eternallie.

15 But there he whelmed then,
 The proud King Pharaon:
 With his hudge Hostes of men,
 And Charers eke also,
 For certainelie,
 His mercies dure,
 Both firme and sure,
 Eternallie.

16 Who led through wildernes,
 His people safe and sound,
 And for his loue endles,
 17 Great Kings he brought to ground.

For

For certainelie,
His mercies dure,
Both firme and sure,
Eternallie.

18 And slew with puissant hand,
Kings mightie, and of fame.

19 As of Amorites land,
Sihon the King by Name.

For certainelie,
His mercies dure,
Both firme and sure,
Eternallie.

20 And Og (the Giant large,
Of Basan King also:

21 Whose land for heritage,
He gaue his people tho.

For certainelie,
His mercies dure,
Both firme and sure,
Eternallie.

22 Euen vnto Israell,
His seruant deir, I say:
He gaue the same to dwell,
And there abyde for ay.
For certainelie,

His mercies dure,
Both firme and sure,
Eternallie.

23 To mynde he did vs call,
In our most base degree:

24 And from oppressours all,
In saiftie set vs free.
For certainelie,
His mercies dure,
Both firme and sure,
Eternallie.

25 All fleshe in earth abroad,
With fude he doth fulfill.

26 Wherefore of Heaven the God;
To laude be it your will.
For certainelie,
His mercies dure,
Both firme and sure,
Eternallie.

The Conclusion.

Gloir to the Father be,
And to the Sone maist sweet:
The samin gloir giue vve,
Vnto the halie Spreit,
As vvas before
God creat all,

Is now, and shall,
Laste euermore.

A Prayer vpon the cxxxvi. Psalme.

GRatious Father, replenis hit vwith all glorie and magnificence, grant vnto vs of thy mercifull grace that vve may sa apply our selues to the consideration of thy meruelous vvarkis & mightie providence, quhairby thou desposis and settis all thingis in gude and devv ordour: that thairby vve may tak occasion to celebrat thy praises but ceising: and in special, in that that thou hes renevvit vs be thy halie Spreit: that thairby vve may finallie enioy lyfe eternall. quhilk thy Sone Christ Iesus hes gottin vnto vs vwith his blude. So be it.

PSALME CXXXVII. WW.

The Israeilitis, in thair captivitie, hearing the Caldzeas reproache and blasphemie God and his religion, desire God to punish the Edomites, who prouoked the Babylonians against them, and prophecied the destruction of Babylon.

VV

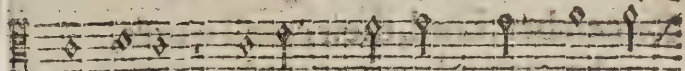
Hen as we sat in Babyl on, y riuers

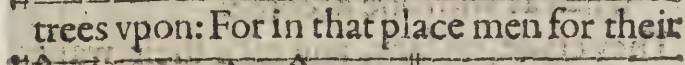
round about, And in remembrance of Sion

the teares for grief brast out. We hangde

our harpes and instrumentes, the willow

trees



trees vpon: For in that place men for their

 vse, had planted manie one.

3 Then they to whome we Prisoners were,
 said to vs tauntinglie:
 Now let vs heare your Hebrew songs,
 and pleasant melodie.

4 Allace said we, who can once frame,
 his sorrowfull heart to sing:
 The praises of our loving God,
 thus vnder a strange King.

5 But if that I Ierusalem,
 out of mine heart let flyde:
 Then let my fingers quyte forget,
 the warbling Harpe to gyde.

6 And let my tounge within my mouth,
 be tyed for euer fast:
 If that I ioi before I see,
 thy full delyuerance past.

7 Therefore, o Lord, remember now,
 the cursed noice and cry:
 That Edomes sonnes against vs made,
 when they razde our Cietie.

Remember, Lord, their cruell words,
when as with one accorde:
They cryde, on sack, and raise their walles,
in despyte of their Lord.

8 Euen so shalt thou, O Babylon,
at lenth to dust be brought:
And happie fall that man be cald,
that our reuenge bath wrought.

9 Yea, blessed shall that man be calde,
that taketh the Children young:
To dashe their bones against hard stones,
quhilk ly the streitis amang.

The Conclusion: as efter the first Psalme.

A Prayer vpon the cxxxvii Psalme.

Mercifull Lorde, the confortour and delyuerer of
pure Captines: Thou seis the great extremities
quhairunto thy pair Kirk is brocht, and how scho is
on all partise xponit to the sclauerie & mockage of thy
Enemies, and ours: scoffand and taut and baith vs &
thy prayses. O God, turne back thy vrraith vpon thē,
and heir vs that murnis and siches for our delyuerāce.
That the tyrants our Persecutours be adouerthrauin,
we may frelie sing thy praysis, and loungs, in thy hous
in the Name of Iesus Christ, our Lord. So be it.

PSALME CXXXVIII. W. Ke.

¶ David praiseth the gudenes of God toward him, for the quhilk
forraine Princes fall prais the Lord together with him. And he is assu-
red to haue lyke comfort of God heirefter, as heit to soir.

With

VV

I TH my whole heart, the Lord

now prais will I: Before the gods I will him

prais for euer: Towards thy Kirk & Tem-

ple will I cry, Because thy loue and kynde-

nes faileth neuer, Thy godlie Name thy

word hast most auanced, Quhilk doth ex-

cell, and ought to be inhanced.

3 When I did call,
then diddest thou me heare:And strengthened hast,
my soule so sore oppressed,All earthlie Kings,
shall the Lord praise with feare:For they haue heard,
thy wordes by mouthe expressed:

They all shall sing,

and praise thy wayes so holie:
For great thou art,
and great Lord is thy glorie.

6 The Lord is heigh,
but yet the meik doth see:
As for the proud,
far of he him obserueth:
7 But though I walke,
and in great troubles be,
Me to reuyue,
from all hurt he dischargeth.
Thine hand streatcht furth,
my foes their meid doth render:
And with the same,
thou art my sure defender.

8 The Lord his worke,
quhilk he in me beganne,
Will it performe,
I am therefore resolued.
Thy mercies, Lord,
expresse with pen who can,
They are so great,
they can not be reuolued.
Forsake not, Lord,
thy work quhilk thou hast framed:
But let me be

PS ALME CXXXIX.

by the alwaies reclaimed.

The Conclusion, as after the 50. Psalme.

A prayer vpon the cxli. psalme.

Michtie Lord, full of peice and gudenes, that euer
hes borne sic ane fauour vnto thy Kirk: that euin
strange Nationns hes bene compellit to acknowlege
and praise thy meruculous bountie, quhair by thou exalts
the disdaynit and contemptibill, and castis dourne the
proud and hantie. Lord, make all pepill to submit thē
under thy michtie hand: and preserue vs from all cala-
mities: that all the vvarld may knaue, thou wilt not
leauie the vvarld imperfect, quhilk thou hes begun in vs
through Iesus Christ, thy Sonne. So be it.

PS ALME CXXXIX. *iv. Ke.*

Dauid to clenge his heart from all hipocrisie, sheweth that nothing
is so secret quhilk God seis not. After declaring his zeale and teare of
God, he protestes to be enemie to all them that contemne God.

Sing this as the 137. Psalme.

O Lord, thou hast me tryed & knowne,
my sitting dost thou know:
And rysing eik, my thoughts a farre
thou vnderstandst also.

3 My pathes: yea, and my lying doun,
thou compassst alwaies:

And by familiar custome art,
acquainted with my wayes.

4 No word was in my tounge, O Lord,

Hh iij

but knowne it is to thee:

5 Thou bindest me in on either syde,
and layest thyne hand on me.

6 To wonderfull aboute my reach,
Lord, is thy cunning skill:

It is so hie that I the same,
can not attein vntill.

7 From sight of thy all seing Spreit,
Lord, whither fall I go?

Or whether shall I flee away,
thy presence to scape fro?

8 To heauen if I mount aloft,
lo, thou art present there:

In Hell if I ly down below,
euen there thou doest appeare.

9 Yea, let me take the morning wings,
and let me goe and hyde:

Euen there where are the farthest parts,
where flowing sea doth flyde.

10 Yet notwithstanding thither shall,
thy reaching hand me gyde:

And thy right hand shall holde me fast,
and make me to abyde.

11 Yea, if I say the darknesse fall,
yet shroude me from thy sight:

Lo,

Lo, euen also the darkeſt night,
about mee ſhall be light.

12 Yea, darknes hydeth not from thee,
but night doth ſhine as day:

To thee the darknes and the light,
are both alyke alway.

13 For thou poſſeſſed haſt my rainer,
and thou haſt couered mee:

When I within my Mothers womb,
encloſed was by thee.

14 I will thee praiſe, for fearfullie,
and wondrous madde I am:

Thy warks are meruelous, and well
my ſoule doth know the ſame.

15 My bones they are not hid from thee,
although in ſecret place

I haue bene made, and in the earth
beneath I ſhapen was.

16 When I was formeles then thine eie
ſaw mee, farre in thy buke,

Were written all (nought wes before)
that eſter faſhion tuke.

17 The thoughts therefore of thee, o God,
how deare are they to mee

And of them all how paſſing great,

Hhy the

the endles numbers be:

18 If I should count them, lo, their summe,
more then the sand I see:

And whensoever I awake,
yet still I am with thee.

19 The wicked and the bludie men,
oh, that thou wouldst slay:

Euen those, O God, to whom I cry,
depart from me away.

20 Euen those of thee, my Lord, my God,
that speak full wickedlie:

These that are lifted vp in vaine,
and enemies are to thee.

21 Hate I not them, that hate thee, Lord?
and not in earnest wise:

Contend I, Lord, against them all,
that do against thee ryse?

22 I hate them with vnfaigned hate,
euen as my vtter foes.

23 Try me, O God, and know my heart,
my thoughts proue and disclose.

24 Consider, Lord, if wickednes,
in mee there anie be:

And in thy way, O God my gyde,
for euer lead thou me.

The Conclusion, as after the first Psalm

A prayer vpon the cxxxix. Psalme.

OLving Father, vnto whome both vve, and all the inward secretis of our heart is are knauing: Grant vnto vs, that vve may sue vvalke before thee in vprighteousnesse of Conscience, that vve keip n. companie vwith mockers & contemners of thy halie Word: Bot thae vve may be sue circumcise in hart & mynde that renounce and all vvarldlie freindship, vve neuer stray furth of the right vway, quhilk thou bes shauin furth to vs in the Euangell of Iesus Christ, thy Sonne, our Saniour. So be it.

PSALME CXL. IC

David praiech vnto the Lord, aganst the crueltie, falshode, and injuries of his enemies, assuring himself of his succour. Wherefore he prouokis the iust to praie the Lorde, and o assure themseluis of his tuition.

From the peruerse and wicked wight, O

Lord, delyuer mee: And from the cruell

mans despight, preserved let me be. Who

in their hearts do mischeif warp, and euill

things inuent, Continuallic to warre

right sharpe, on me they are full bent.

- 3 They whetted haue their tounge als kene
as is the Serpents speare:
They Adders poyson may be seene,
vnder their lippes to beare.
- 4 From wicked hands, Lord, me withholde
preferue me to abyde,
Free from the cruell man, that would,
cause my fute steps to flyde.
- 5 For lo, the proude a snare haue set,
for me in my pathe way:
And haue with coards spred furth their Net
and girns for me they lay.
- 6 Therefore vnto the Lord said I,
thou art my God alone,
Heare then, ô Lord, the voice and cry,
wherewith I plaint and mone.
- 7 O Lord my God, the strenth and stay,
of my Salvatioun:
Myne head thou coueredst in the day,
that battell came me on.
- 8 Let not the wicked man obtaine,
on me his hearts desire:
Nor yet performe his thoughts most vaine,
lest pryde him set on fyre.
- 9 Of those that compasse me, O Lord,
the

the cheif and principall:

The mischeif of their lippes accorde,
vpon them selues to fall.

10 Let coales vpon their heades doun fall,
caste them in fyrie glow:

And that they ryse no more at all,
into deip pittes them throw.

11 The Lord, I know, the afflicteds cause,
will surelie take in hand:

And he against the pure mans foes,
with iudgement iust will stand.

12 Vndoubtedlie the man vpriight,
shall praise thy Name therefore:

And eke the iust shall in thy sight,
inhabyte euermore.

The Conclusioun, as efter the first Psalme

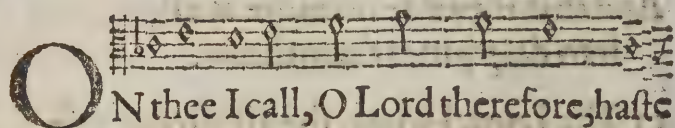
A prayer vpon the cxi Psalme.

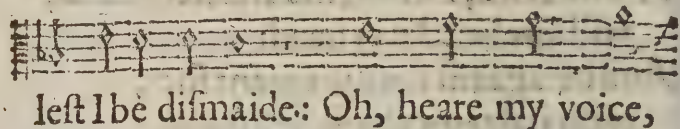
DElyuer me, O Lord, from the wicked and un-
godlie men, that in thair hartis deuysis mischeif
and delytis in stryfe & contention. Quha is toigis
ar sharpit, as serpentis: zea, the vennome of Adderis
lurkis vnder thair lippis. Lord, let vs not fall in thair
girnys, nor suffer them to handill vs at thair desyris.
Thou art our God, heir the voice of our complaintes,
Take the defence of our cause in thy hand, that vve
may vvith all our hearts, rander the hartie prayses &
thankis, through Iesus Christ, our Lord. So be it,

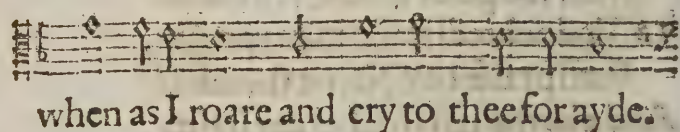
Psalme

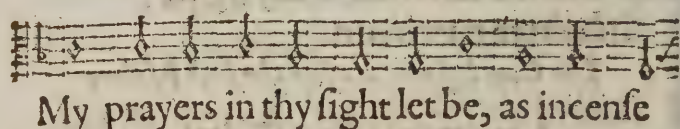
Psalm Cxli. W. Whitting

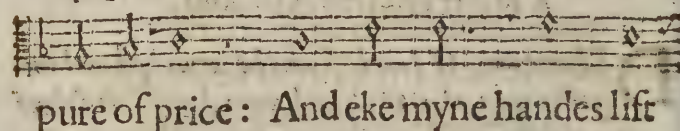
¶ Dauid being greivously persecuted vnder Saul, onlie flieth to God to haue succour, desiring him to brydill his affections, that he may with patience abide, till God take vengeance vpon his enemies and aduersariess

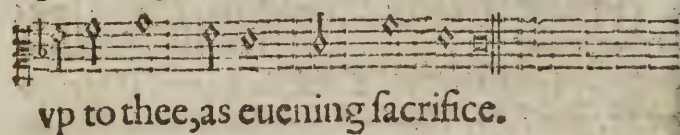
 ON thee I call, O Lord therefore, haste

 lest I be dismaide: Oh, heare my voice,

 when as I roare and cry to thee for ayde.

 My prayers in thy sight let be, as incense

 pure of price: And eke myne handes lift

 vp to thee, as euening sacrifice.

3 Before my mouth, O Lord, a warde,

5 When

and watch set, I thee pray:

And of my lippes be thou the garde,
and keeper sure for ay.

4 Let not my heart to ill inclyne,
that with those wicked mates,
Quhilk mischief worke, I fall to sinne,
nor taste their delicates.

5 When I offend then let the iust,
correct mee; Lord, that day:
For as a benefite neides must,
I take the same alway.

Yea, his repruse shall be sweit oyle,
that shall my head not breake:
As for my foes, within short whyle,
I shall haue cause to speake.

6 And when their Iudges down shall fall,
amongst the stones to ground:
The people shall my wordes heare all,
quhilk sweit and trew they found.

7 O Lord, beholde our bones are strowed,
about the pit and graue:
Lyke chips by him that would haue hewed,
or digged in a caue.

8 Yet vnto thee, myne eyes their sight,
doe

doe cast in this distresse:
 On thee, O Lord, my trust is pight,
 leaue not my soule helples.
 9 Bot keip me from the snare, quhilk they
 haue spread to take mee in:
 And from the girnes quhilk such do lay,
 as are addict to sinne.

10 As for the wicked let them fall,
 into their nettes prepar'd:
 Whilst I escape: yea, let them all
 together so be snaird.

The Conclusion, as efter the first Psalmie.

A prayer vpon the cxli. psalme.

To thee (O Lord) vve cry: heir vs vve beseik thee:
 Let our Prayer be as ane suveit savor befoir thee,
 and the lifting vp of our handis, as ane euening sacri-
 fice. Set ane vvatch befoir my mouth, & keip the dure
 of our lipps, that they speik na proud thing, as the vvick-
 kit doe: bot that they may call vpon the in all vpright-
 nesse, and simplicitie. Finallie, let vs cast our eyes on the
 in the onlie trust, & on the onelie repose our selues. Suf-
 fer vs nocht to perisch, bot delyuer vs from the snairis
 quhilk the vvickit hes preparit for vs, and that throug
 Iesus Christ our Saviour. So be it.

PSALME CXLII. W. K.

Dauid neither for feare, nor anger would kill Saule, bot with a guy-
 ex mynde prayes vnto God who keipend him.

Vnto

V Nto the Lorde I crye did and call,
 Yea with my voice I him besought, And
 my requestes before him let fall, So that
 my griefes and troubles withall, Before
 his presence I furth brought, To stay my
 troubled thought.

3 Though I in spirite,
 wes troubled and rent:
 Yet thou my pathe
 didst know alway,
 The self same trade
 wherein I then went.
 My foes so much
 to malice were bent:
 They priuelic
 their snares did lay,
 To take me as their pray.

4 As I now at
my right hand did luke:
And so beheld
on either syde,
Not one found I,
quhilk could me well broke:
But seeming strange,
they there me forsooke:
All refuge was
from me full wyde,
My soule the self same tryde.

5 Then cryed I
O Lord, vnto thee:
And also said
thus in effect,
Thou art myne hope,
and so still shalt be:
Yea, my whole part,
quhilk thou gauest me
Within that land
so seemelie dect,
Where dwell do thine Elect.

6 To my complaint,
O Lord now giue care:
For I am brought,
full low and basse:

Saue me from such
 as put me in feare,
 Quhilk tyrants would
 a sunder me teare.
 For why? their force
 might sone take place,
 Me throughlie to deface.

7 Make free my soule,
 in bondes that do ly:
 That I may praise
 thyne holic Name:
 The righteous then
 will still stand me by:
 And with much ioy,
 thy praises furth cry:
 For shewing, Lord,
 to me the same,
 They will set furth thy fame.

The Conclusion.

To our Father,
 in heuinnis sa hie:
 And to his Sone,
 be gloir condigne:
 With equall praise,
 and lande vvorship vve.
 The halie Gaist,

in Vnite Trinitie:

*As it vves in
the beginning,
And shall be but ending.*

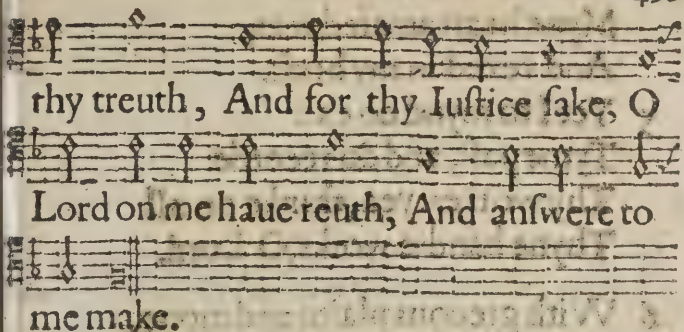
A Prayer vpon the cxlii. Psalme.

VNto thee, Lord. the protectour and defender of all
them that traistis in thy clemencie; vve cry, and
puttis furth our siches: Vnto thee vve oppin & expone
the troubillis of our heartis. Thou knowis our wayis
and distressis, and how on all partis vve ar circulit &
compassit vwith cruell and vngodlie enemies. Delyuer
vs, deir Father, from thir troubillis & dangers quhair-
in vve ar: and declair the cair thou hes of vs that loue
and honour the: that vve may in the middis of thy ha-
lie Congregationn, render thee perpetuall thankis, and
that through Iesus Christ, thy deir Sone, our onelie Sa-
viour. So be it.

PSALME CXLIH. I.C

¶ Dauid acknowledgis Gods iust iudgements, desires remission of
his sinnis, and to be restorit to grace, that from hencefurth he may be
gouernit be his halie Spreit.

OH, heare my prayer Lord, And vnto
my request: To bowe thine eare accorde,
And as thou thinkest best, According to
thy



2 To iudgement enter not
 With me thy seruant pure:
 For why, this well I wot,
 No man in sight may dure,
 Of thee the living God,
 If thou his deides wouldst try:
 He dare make none abode,
 Him self to iustifie.

3 Behold myne enemy
 Persewed hath with spight,
 My soule, it to destroy,
 Yea, he my lyfe down right
 Vnto the earth had smote,
 And laide me full law
 In darknes, as forgot,
 Or men dead long ago.

4 Wherethrough, my Spirit, alas,
 Was troubled with vnrest:

- Myne heart amafed was,
And vexed in my brest.
- 5 Yet I to mynd do call
Tyme past, and do recorde
Thy workes: yea, thinke on all
Thyne handie works, O Lord.
- 6 With greuous plaint and mone,
Myne hands I stretch abroad,
To thee, myne help alone:
For lo, my soule, O God
Most ardentlie desyres
And longeth after thee:
As thriftie ground requyres,
With raine refresh't to be.
- 7 O Lord, for myne auaille,
To heare me make gude speed:
For lo, my Spirit doth faile:
Hyde not thy face in need,
From me pure wretch, alas,
For doutles else I shall
Be lyke to them that passe,
And in the graue do fall.
- 8 Now sith I trust in thee,
Thy clemencie bening:
To heare grant vnto me,

When

When break of day doth spring:
 The way to me discry,
 That I should walke and go,
 For I my soule on hie,
 to the haue lifted tho.

- 9 From all my foes me saue,
 And set mee free, I pray,
 For Lord, with thee I haue
 Still hid my self alway.
- 10 To do thy will instruct
 Me Lord, my God of might:
 Let thy good Spirit, conduct
 Me to the land of right.
- 11 To quicken mee, accord
 For thy Names sake also:
 And for thy Iustice, Lord,
 Bring out my soule from wo.
- 12 And for thy mercies, slay
 My foes, and put to shame,
 My soules oppressors ay,
 For I thy seruant am.

The Conclusion.

Our God of might is most
 To praise, let vs applaude:
 The Sone, and holie Ghost,

To quhome be gloir and laude.

As it was lang before,

The Warld tuke beginning:

And so fall enermore,

Abyde without ending.

A prayer vpon the cxliii. psalme.

O God, heir our Prayers, and resais our complaints:
 Refuse vs not for thy Richteousnes saik. Enter not
 in iudgement with vs thy seruandis: for we knauv,
 gif thou deill straitlie, na man, na nocht thy maist haly
 anis, may stand in iudgement befor thee. Teiche vs
 thairfor (O Father) to do thy vwill: and let thy haly
 Spreit lead vs in all our vvayis, that they may be agre-
 abill to thy ordinances, and that through Iesus Christ
 thy Sone. Sobe it.

PSALME CXLIH. N.

Dauid praiteth the Lord for his victories and kingdome restored,
 yet calling for the destruction of the wickit, and declares wherein the
 felicie of anie people consisteth.

Sing this as the 135. Psalme.

Blest be the Lord my strenth that doth
 instruct mine hand to fight:

The Lord that doth my fingers frame,
 to battell by his might.

2 He is my gudenes, torr, and towre,
 delyuerer, and shield:

In him I trust, my people he
 subdew is to me to yeild.

3 O Lord,

- 3 O Lord what thing is man, that him
thou holdest so in price?
Or sonne of man, that vpon him,
thou thinkest in such wyse:
4 Man is but lyke to vanitie,
so passe his daies to end
5 As fleiting shade: bow down, O Lord,
thy heauens, and discend.
6 The mountaines touch, & they fall smoke
cast furth thy lightning flame,
And scatter them: thine arrowes shoot,
consume them with the same.
7 Send down thy hand euen from aboue,
O Lord, delyuer mee:
Take me from waters great, from hand
of strangers make mee free.
8 Whose subtile mouth of vanitie,
and fondnes doth intreat:
And their right hand is a right hand,
off fallhode and deceit.
9 A new song I will sing, O God,
and singand will I be
On Viole, and on instrument,
ten stringed vnto thee.
10 Euen he it is that onelie giues,

delyuerance to Kings:

Vnto his seruand Dauid, help
from hurtfull sword he brings.

11 From strangers hand me saue and sheild
whose mouth talkes vanitie:

And their right hand is a right hand,
of guile and subteltrie.

12 So that our sonnes may be as plantes,
whome growing youth doth reare:
Our Doughters carued cornerstones,
lyke to a Palace faire.

13 Our garners full and plentie may,
with sundrie sorts be found:

Our sheip bring thousands, in our streetes,
ten thousand may abound.

14 Our Oxen be to labour strong,
that none do vs inuade:

There be no going out, nor cry
within our streetes be made.

15 Those people blessed are that with
such blessings are so storde:

Yea, blessed all the people are,
whose God, is God the Lord.

The Conclusion: as after the first Psalm.

A Prayer

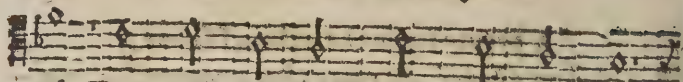
A prayer vpon the cxliiii. Psalme.

Poissant God of Armies, that knowis our brūk-
kilnesse, and infirmities to be so great, that be our
selfis we are not abill to stand vp ane moment befoir
our aduersaries, gif thy mightie pouwer did not uphold
vs. Bourn down thy self out of the heauens, and stretch
furth thy strang hand: that they that seikis our ruyne
may see, thou art our protectour and defender. Gif vs
hie prosperous succes, that all the vvarld may se, they ar
nocht miserabill, that depends on thee, and acclaimes
the to be thair God, throuch Iesus Christ, our Saviour.
So be it.

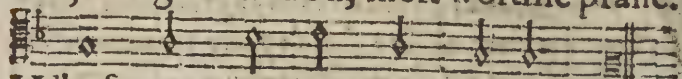
PSALME CXLV. I.C.

Dauid describeth the wonderfull prouidence of God, in gouerning
and preserving all creatures. He praises God for his iustice, mercie, &
speciall louing kindenes, towards those that call vpon him, that feir,
and loue him.

O Lorde that art my God and King
Vndoubtedlie, I will thee praise: I will
extoll and blessings sing, Vnto thyne holie
Name alwaies. From day to day I will thee
bless, And laude thy Name world without
end



end, For great is God, most worthie praise.



Whose greatnes none may comprehend.

- 4 Race shall thy warkes praise vnto race:
And so declare thy power, O Lord:
- 5 The glorious bewtie of thy grace,
And wondrous works will I recorde.
- 6 And all men shall the power of God,
Of all thy fearfull actes declare:
And I to publish all abroad,
Thy greatnes at no time will spair.
- 7 They shall break out to mention
And specifie thy great gudeness:
And with loud voice their songs echone,
Shall frame, to shew thy Righteousnes.
- 8 The Lord our God is gracious,
Yea, mercifull is he also:
In mercie he is plenteous,
But vnto wraith and anger slow.
- 9 The Lord to all men is bening,
Whose mercies all his works exceed.
- 10 Thy workes echone thy praises sing,
And eke thy Saints thee blesse in deid.

- 11 The glorie of thy kingdome, they
Do shew: and of thy power do tell.
12 That so mens sones his might know may
And kingdome great, that doth excell.
13 Thy Kingdome hath no end at all,
Thy Lordship euer doth remaine.
14 The Lord vpholdeth all that fall,
And doth the feible folk sustaine.
15 The eyes of all things Lord attend,
And on thee wait: that heir do liue:
And thou in season dew dost send,
Sufficient fude them to releiue.
16 Yea, thou thine hand dost open wyde,
And euerie thing dost satisfie:
That liue, and on this earth abyde,
Of thy great liberalitie.
17 The Lord is iust in his wayes all.
And holie in his workes echone.
18 At hand, to all that on him call,
In treuth, that call to him alone.
19 The Lord will the desyre fulfill,
Offuch as doe him feare and dread:
And he also their cry heare will,
And saue them in the tyme of need.
20 He doth preserue them more and lesse,
That

That beare to him a louing heart:
But workers all of wickednes
Destroy will he and clene subuert.

21 My mouth therfore my speach sal frame,
To speak the praises of the Lord:
All flesh to blesse his halie Name,
For euermore, eke shall accord.

The Conclusion, as efter the 27. Psalme.

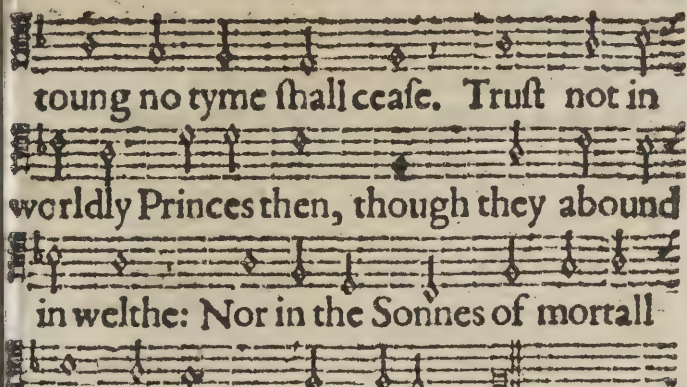
A prayer vpon the cxlv. psalme.

Thy mercies (Lord) are aboue all thy warkes,
faithfull art thou in all thy promissis, and iust in all
thy doings. Be ane mercifull Father vnto vs, for Christ
Iesus thy Sones saik. Govern our vvayis, for vve are
vvaike: Sirenthin vs, for vve are failzeit: Refresh vs,
for vve ar famischit: and plentifullic bestowv thy gud
giftis vpon vs. Defend vs from the snairis of Satan, our
auld enemye, that he tempt vs not out of the richt vvay
bot that vve may euermair be reddie to praise & glo-
rifie thy halie Name, through Iesus Christ. So be it.

PSALME CXLVI. I.H.

Dauid teacheth that none should put their trust in men, but in god
alone, who is almightie.

MY soule praise thou the Lord al-
wayes: My God I will confesse. Whyle
breath and lyfe prolong my daies, My



tong no tyme shall cease. Trust not in
worldly Princes then, though they abound
in welthe: Nor in the Sonnes of mortall
men, in whome there is no health.

4 For why, their breath doth soone depart,
to earth anone they fall:

And then the counsels of their hart,
decay and perish all.

5 O happie is that man I say,
whome Iacobs God doth aide:

And he whose hope doth not decay,
but on the Lord is staide.

6 Quhilk made the earth and waters deip,
the heauens hie withall:

Quhilk doth his word and promise keep,
in treuth, and euer shall.

7 With right alwaies doth he proceed,
for such as suffer wrong:

The pure and hungrie he doth feed,
and lowse the fetters strong.

8 The Lord doth send the blinde their sight
the lame to limmes restore:

The Lord, I say, doth loue the right,
and iust man euermore.

9 He doth defend the Fatherles,
the strangers sad in heart:

And quyte the Wedow from distresse,
and ill mens wayes subuert.

10 Thy Lord and God eternallie,
O Sion, still shall reigne:

In tyme of all posteritie,
for euer to remaine.

The Conclusioun, as after the first Psalme

A prayer vpon the cxlvi. Psalme.

O Gude God, suffer neuer that in any wise we
shall set the asyde, to put our traist or confidence in
Princes, or in the children of men: bot let vs continu-
allie haif all our traist and confidence fixt vpon thee.
For vnto sic thou art ane sure Rock and refuge. Deli-
uer them Lord, that walke in darknes: Delyuer the op-
pressit: Enlarge thy Kingdome, quhilk all thy chosen
children, that ar redemit be the blud of thy Sone, may
earnestlie thirstis for: and that for the samin Iesus
Christis sake. So be it.

Psalme Cxlvj. N.

The Prophet praieth the bountie, wisdom, power, and iustice &
providence of God vpon all creatures, bot speciallie vpon his Kirk.
quhilk he gathered together efter their dispersion, declaring his word
and iudgements so vnto them as he did to no other people.

Praise

P Raise ye the Lord, for it is gude, vnto
 our God to sing, For it is pleasant, and to
 praise it is a comelie thing, The Lord his
 owne Ierusalem, he buildeth vp alone, And
 the disperst of Israel, doth gather into one.

3 He heales the broken in their heart,
 their fore vp doth he bynde:

He countes the number of the starres,
 and nameth them in their kynde.

5 Great is the Lord, great is his power,
 his wisdom infinite:

6 The Lord reuealeth the meek, & throwes
 to ground the wicked wight.

7 Sing vnto God the Lord with praise,
 vnto the Lord reioice:

and to our God vpon the Harpe,
 aduance your singing voice.

He couereth heauen with cloudes, & for
 earth prepareth raine:

K

And

And on the Mountaines he doth make,
the grasse to grow againe.

9 He giueth beastes their fude: yea to
young rauens when they cry:

10 In strength of horse, nor in mens legges
no pleasure taketh he.

11 Bot in all those that feare the Lord,
the Lord hath his delight:

And such as do attend vpon,
his mercies shyning light.

12 O praise the Lord Ierusalem,
thy God, O Sion praise:

13 For he the barres hath forged strong,
wherewith thy gate he stayes.

14 Thy children he hath blest in thee,
and in thy borders he

Doth fettle peace, and with the floure
of Wheat he filleth thee.

15 And his commandement vpon,
the earth he sendeth out:

And eke his word with speedie course,
doth swiftlie runne about.

16 He giueth snow lyke woll, hore-frost
lyke ashes doth he spreade:

17 Lyke morsels cast his yse, whereof
the colde who can abyde.

18 He sendeth furth his mightie word,
and melteth them againe:

His winde he maketh blowe, and then,
the waters flowe amaine.

19 The doctrine of his holie worde,
to Iacob doth he shew:

His statutes and his iudgements he,
giues Israell to knowe.

20 With euerie nation hath he not
so dealt, nor haue they knowne

His secret iudgements, now therefore,
praise ye the Lord alone.

The Conclusion, as after the first Psalme.

A Prayer vpon the cxlvii. Psalme.

O Lord, meruelous is thy might & strenth, quhair
by thou castis down the proud and feirfull tyrānie
and listis vp the humbill and meik anis. We besek thee
of thy great mercie, to restoir & reedifie thy Kirk, that
was foundit be the onelic. Gadder togidder thy scat-
terit sheip: and as thou feidis all creatures vwith tem-
porall fude, and pasturage: make vs to haifane innarde
feiling of the effect of thy halie vvorde. That vve fol-
lou and thy vwill declarit thairin, may in ende enioye
the heritage preparit for vs in Christ Iesus. So be it.

Psalme Cxlvii.

I. Pnl.

He prouoketh all creatures to praise the Lord, in heauen and in all
places, speciallie for the power that he hes giuen to his people Israell

Kk ii

Giue

Glorie laude vnto the Lord, from Heauen
 that is so hie: Praise him in' deed and
 worde, aboute the starrie skye, And also
 ye, his Angels all, Armies Royall, Praise
 him with glee.

- 3 Praise him both Mone and Sunne,
 Quhilk are so cleare and bright:
 The same of you be done,
 Ye glistering starres of light.
- 4 And eke no lesse,
 Ye heauens faire.
- 5 And cloudes of the aire,
 His laude expres.
- 6 For at his word they were,
 All formed as we see:
 At his voice did appeare,
 All things in their degre.
 Quhilk he set fast.
 To them he made,

A lawe and a trade,
For ay to laste.

Extoll and praise Gods Name,
In earth, ye Dragons fell:
All deepes do ye the same,
For it becommeth you well.
Him magnifie,
Fyre, Hayle, Yce, Snowe,
And stormes that blowe,
At his Decree.

The hilles and Mountaines all,
And trees that frutefull are:
The Ceders great and tall,
His worthie praise declare.
10 Beastes and Cattell,
Yea, Birdes flying,
And wormes creping,
That on earth dwell.

11 All Kings both more and lesse:
With all their pompous traine:
Princes and all Iudges,
That in the world remaine,
Exalt his Name,
12 Young men and Maides,
Old men, and Babes,
Doe ye the same.

13 For his Name shall we proue,
To be most excellent:
Whose praise is far aboue,
The earth and firmament.

14 For sure he shall,
Exalt with blisse
The horne of his,
And help them all.

15 His Saints all shall furth tell,
Hie praise and worthines:
The Children of Israell,
Ech one both more and lesse.
And also they
That with good will
His wordes fulfill,
And him obey.

The Conclusion, as efter the 136. Psalme.

A prayer vpon the cxlviii Psalme.

Great and mervelous is thy Maiestie, (O mighty
God) maker and conseruer of all things, & wick-
telie dois it shyne in all thy creatures, baith in heuin &
eirth, and in the sey. Grant that as they all acknowledge
thee, sua vvee may also acknowledge the samin, that
vwith ane accorde, and uniforme consent, vvee may
vwith thy halie Angels, praise the magnificencie of
thy glorious Names. And that all may reioyce of the
helth & exalting of thy people, quhilk thou has releuit
fra deith, thron the blude of Iesus Christ. So be it.

Psalm

*Psalm Cxlix.**Ro. Pont.*

An exhortation to the Kirk to praise the Lord for his victories & conquest that he giueth his Saints against all mans power.

Sing vnto the Lord, with heartie accord
A new ioyfull song: His praises resounde
In euerie ground, His Saints all among.

Let Israell reioice,
And praise eke with voice,
His maker louing:
The Sonnes of Sion,
Let them euerie one,
Be glade in their King.

Let all then advance,
His Name in the dance,
Both now and alwaies:
With Harpe and Tabret,
Euen so like wyse let
Them vtter his praise.

4 The Lords pleasure is,
In them that are his,
Not willing to start:

Bot all meanes do seeke,
To succour the meeke,
And humble in heart.

5 The Saints more and lesse,
His praise shall expresse,
As is gude and right:
Reioycing, I say,
Both now and for ay,
In their beddes at night.

6 Their throte shall braist out,
In euerie route,
In praise of their Lord:
And as men most bolde,
In hand shall they holde,
A two edged sword.

7 Avenged to be
In euerie degre,
The heathen vpon:
And for to reprove,
As them doth behoue,
The people echone.

8 To binde strange Kings fast,
In chaines that will laste:
Their Nobles also,
In hard yron bands,

Aswell feet as hands,
To their greif and wo.

9 That they may in deed,
Giue sentence with speed,
On them to their paine,
Quhilk is writ: Alwaies
Such honour and praise,
His Saints shall obtaine.

The Conclusion,

To our Father abone,
And to his deir Sonne,
And the halie Gaist:
Be honour and gloir,
As it was before,
And for ay shall laste,

A Prayer vp on the cxlix. Psalme.

INstruct our mouthes, (O gude Lorde,) with ano
new sang, that our hearts being reneuvit, we
may sing in the companie of thy Saintes, and re
ioyce in thee our Crea. or and Redeemer, Let vs possesse
sic peice of conscience, that may stranglie vvirk in
thee. And beand girdit with the twa edgit suorde
of thy Word, and halie Spreit, we may stryue againis
all thingis, that opponis them selues to the glorie of thy
maist halie Name: and that through Iesus Christ,
thy deir Sonne, our onelie Lord, and Redeemer.

So be it.

Psalme CL. N.

An exhortation to praise the Lorde, without cefing, by all manner
of waies, for all his mightie and wonderfull works.

Y Eild vnto God the mightie Lorde,
praise in his Sanctuary: And praise him
in the firmament that sheweth his power
on hye, Advance his Name, and praise
him in his mightie actes alwaies: Ac-
cording to his excellence of greatnesse
giue him praise.

3 His praise, with the princelie noice;
of sounding Trumpets blowe:

Praise him vpon the Viole, and
vpon the Harpe also.

4 Praise him with Timbrell and with flute,
Organes, and Virginalles:

5 With

5 With sounding Cimbals praise ye him,
praise him with loude Cimbals.

6 What euer hath the benefite,
of breathing, praise the Lord:
To praise the Name of God our Lord,
agree with one accorde.

The Conclusion, as efter the first Psalme.

A prayer vpon the cl. psalme.

MAist vworthie art thou, (O gude and graci-
ous God) of all praises, euin for thy arvin saik
quha surmountis all thingis in halinesse. Be
thee onelie, we are maid halie & sanctifyit. We prais
thee for our glorious Redemptioun, purchased to vs in
thy dearlie belouit Sonne Christ Iesus, as our deuvtie
continuallie biddis vs: Giue vs thairfor thy haly Spi-
rite to gouerne vs. And grant, that allthingis quhilk
brethis vwith lyfe, may praise thee, as the true lyfe of
all creatures, through the sam Iesus Christ, our Lord,
quha reignis vwith thee and the halie Gaist.

one God, for euer and euer.

Sobe it.

THE END OF THE PSAL-

MES OF DAVID IN

Meeter.

THE X. COMMANDEMENTS of Almighty God.

EXOD. XX.

Attend my people and giue eare, Of
ferlie things I will thee tell: See that my
wordes in mynde thou beare, And to my
Preceptes listen well.

1 I am thy Soueraigne Lord and God,
Cubiik haue thee brought frō careful thral:
And eke reclaimde from Pharaos rod,
Make thee no Gods on them to call.

2. Nor fashioned forme of onie thing,
In heauen or earth to worship it:
For I thy God by reuenging,
With greuous plagues this sinne will smite

3 Take not in vaine his holie Name,
Abuse it not after thy will:
For so thou might sone purchase blame,
And in his wraith he would thee spill.

4. The Lord from wark the seuinth day ceast
And brought all things to perfite end:
Sa thou and thyne that day take rest,
That to Gods hestes ye may attend.

5. Vnto thy Parents honour giue,
As Gods commandements do pretend:
That thou long daies aud gude maieft liue
In earth, where God a place doth lend.

6 Beware of Murther and cruell hate,

7 All filthie Fornication flee:

8 See thou steale not in anie rate,

9 False witnes against no man beare.

10 Thy neighbours house with not to haue
His Wife, or ought that he callis myne:
His field, his Oxe, his Ass, his Slaue,
Or anie thing quhilk is nor thyne.

A PRAYER.

THe Spirit of grace grant vs, O Lord,
To keep these lawes our hearts restore
And cause vs all with one accorde,
To magnifie thy Name therefore.

For of our selues no strength we haue,
To keep these Lawes after thy will:
Thy might therefore O Christ we craue,
That we in thee may them fulfill.

Lord

Lord for thy Names sake grant vs this,
 Thou art our strength, oh Sauour Christ:
 Of thee to speed, how should we mis,
 In whome our treasure doth consist.

To thee for euer more be praise,
 With the Father in each respect:
 And with the holie Spirit alwaies,
 The Comforter of thyne elect.

THE LORDS PRAYER.

D. COXE.

O Vr Father quhilke in heauen art, And
 makst vs all one brotherhode: We call vpon
 thee with one heart: Our heauenlie Father
 & our God: Grant we pray not with lippes
 alone: But with the hearts deip sigh & grone

Thy blessed Name be sanctified,
 Thy holie word mought vs inflame:
 In holie lyfe for to abyde,
 To magnifie thy holie name.

From

From all errours defend and keep,
The litle flock of thy pure sheep.

Thy Kingdome come euen at this houre,
And henceturfth euerlastinglie:

Thine holie Ghost into vs poure,
With all his giftes most plenteousslie.

From Sathans rage and filthie band,
Defend vs with thy mightie hand.

Thy will be done with diligence,
Lyke as in heauen, in earth also:

In troubles grant vs pacience,

Thee to obey in wealth and wo:

Let not fleshe, blude, or anie ill,

Preuaile against thy holie will.

Giue vs this day our daylie bread,

And all other gude gifts of thine:

Keep vs from warre, and from bludeshed,

Also from sicknes, dearth, and pyne:

That we may liue in quyetnes,

Without all greedie carefulnesse.

Forgiue vs our offences all,

Relieue our carefull conscience:

As we forgiue both great and small,

Quhilk vnto vs haue done offence.

Prepare vs, Lord, for to serue thee,

In perfite loue and vnitie.

O Lord.

O Lord, into temptation,
 Lead vs not when the fiend doth rage:
 To withstand his iuuasion,
 Grant power and strength to euerie age.
 Arme and make strong thy feeble host,
 With faith and with the holic Ghost.

O Lord, from euill delyuer vs,
 The daies a drymes are dangerous,
 From euerlasting deith saue vs,
 And in our last end comfort vs.

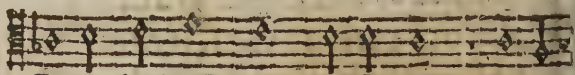
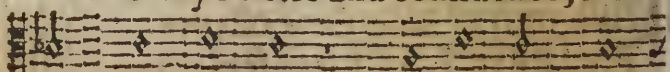
A blessed end to vs bequeath,
 Into thy hands our soules receaue.

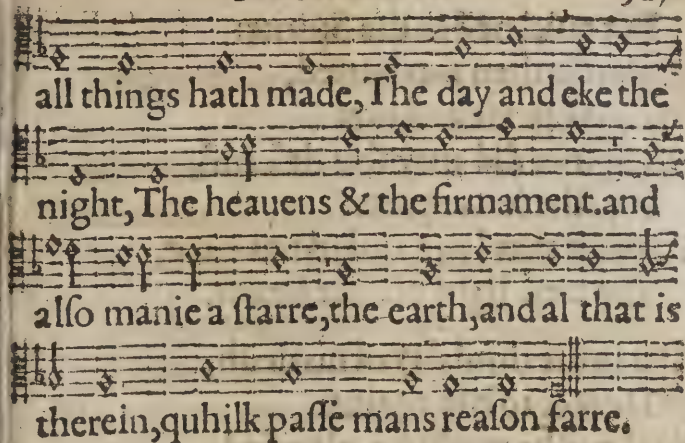
For thou, O Lord, art King of Kings,
 And thou hast power ouer all:
 Thy glorie shyneth in all things,
 In the wyde worlde vniuersall.

Amen, let it be done, O Lord,
 That we haue prayd with one accorde.

THE XII. ARTICLES OF

the Christian Faith.

A 
 L my beliefe and confidence, is in

 the Lorde of might, The Father quhilk
 all



all things hath made, The day and eke the
night, The heauens & the firmament, and
also manie a starre, the earth, and al that is
therein, quhilk passe mans reason farre.

And in lyke maner I beleue,
In Christ our Lord, his Sonne:
Coequall with the Deitie,
And man in fleshe and bone.
Conceiued by the holy Ghost,
His word doth mee assure:
And of his Mother Marie borne,
Yet she a Virgine pure.

Because mankynde to Sathan was,
For sinne in bonde and thrall.
He came and offered vp himself,
To death, to saue vs all.
And suffering most greuous paine,
Then Pilate being Iudge:
Wes crucified vpon the Crosse,
And thereat did not grudge.
And so he died in the fleshe,

Bot quckned in the Spirite:
His bodie then was buried,
As is our vse and rite:
His Spirite did after this descend,
Into the lower parts:
To them that long in darknes were,
The trew light of their hearts.

And in the third day of his deith,
He rose to lyfe againe:
To thend he might be glorified,
Out of all greif and paine.
Ascending to the heauens hie,
To sit in glorie still:
On Gods right hand his Father deir,
According to his will.

Vntill the day of Iudgement come,
When he shall come againe:
With Angels power, yea of that day,
We be all vncertaine.
To iudge all people righteoussie,
Whome he hath dearlie bought:
The liuing and the dead also,
Quhilk he hath made of nought.

And in the holic Spirite of God,
My faith to satisfie:
The third person in Trinitie,

Beleue I stedfastlie,

The holie and Catholick Kirk,
That Gods Worde doth maintaine
And holie Scripture doth allowe,
Quhilk Sathan doth disdain.

And also I doe trust to haue,
By Iesus Christ his death:
Release and pardon of my sinnes,
And that onelie by faith.
What tyme all fleshe shall ryse againe,
Before the Lord of might:
And see him with their bodilie eyes,
Quhilk now do giue them light.

And then shall Christ our Sauour,
The Sheip and Goates deuyde:
And giue lyfe euerlastinglie,
To those whome he hath tryde.
Quhilk is the Realme Celestiall,
In glorie for to rest:
With all the holie companie,
Of Sainctes and Angels blest.

Quhilk serue the Lord Omnipotent,
Obedientlie ech houre:
To whome be all Dominion,
and praise for euermore.

VENI CREATOR

Come holie Ghoste Eternall God, proceeding from aboue : Both from the Father and the Sonne, the God of peace & loue. Visite our mindes and into vs thy heauenlie grace inspyre, that in all treuth and godlines, we may haue true desyre.

Thou art the verie comforter,
in all wo and distresse:
The heauenlie gift of God most high,
quhilk no tounge can expres.
The fountaine and the lyuelie spring,
of ioy Celestiall:
The fyre so bright, the loue so cleare,
and vnction spirituall.

Thou in thy giftes art manifolde,
whereby Christs Kirk dois stand:

In faithfull hearts wryting thy Lawe,
the finger of Gods hand.

According to thy promise made,
thou gauest speech of grace:

That through thy help the praise of God,
may stand in euerie place.

O holie Ghost into our wittes,
send down thy heauenlie light:

Kindle our hearts with feruent loue,
to serue God day and night:

Strength and stablishe all our weaknes,
so feible, and so fraile:

That neither fleshe, the world, nor Deuill,
against vs do preuaile.

Put back our enemies farre from vs,
and grant vs to obtaine:

Peace in our hearts with God and man,
without grudge or disdaine.

And grant, O Lord, that thou being
our leader and our gyde:

We may eschew the snares of sinne,
and from thee neuer flyde.

To vs such plentie of thy grace,
good Lorde, grant wee thee pray:

That thou maist be our Comforter,
at the last dreadfull day.

Of all stryfe and dissention,
 O Lord, dissolue the bands:
 And make the knot of peace and loue,
 throughout all Christian lands.

Grant vs, O Lord, through thee to know,
 the Father of all might:

That of his deare beloued Sonne,
 we may attaine the sight.

And that with perfite faith also,
 we may acknowledge thee:

The Spirit of them both alway,
 one God in persons three.

Laude and praise be to the Father,
 and to the Sonne equall:

And to the holie Spirit also,
 One God Coeternall.

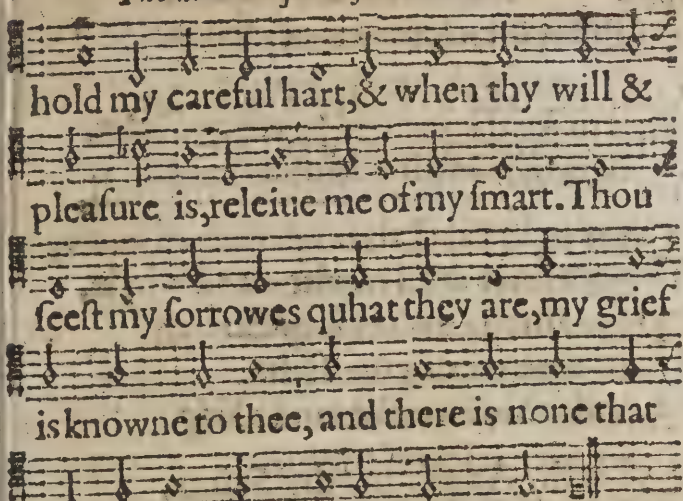
And we pray that the onelie Sonne,
 vouchsafe his Spirit to send:

To all that doe professe his Name,
 Vnto the worldes end.

THE HUMBLE SVTE OF

A SINNER.

O 
 Lorde on whome I doe depend, be-
 hold



hold my careful hart, & when thy will &
pleasure is, releiue me of my smart. Thou
seest my sorrowes quhat they are, my grief
is knowne to thee, and there is none that
can remoue, or take the same from me.

Bot onelie thou whose aide I craue,
whose mercie still is prest:
To ease all those that come to thee,
for succour and for rest.
And sith thou seest my restles eyes,
my teares and greuous grone:
Attend vnto my sute, O Lord,
mark well my plaint and mone.
For sinne hath so inclosed me,
and compast me about:
That I am now remediless,
if mercie help not out.
For mortall man can not release,
Or mitigate this paine:
Bot euen thy Christ, my Lord, and God,

Quhilk for my finnes wes flaine.

Whose bludie wounds are yet to see,
though not with mortall eie:
Yet doth thy Sainctes beholde them all,
And so I trust shall I.

Though sinne doth hinder mee a whyle,
when thou shalt see it gude:
I shall enjoy the sight of him,
And see his wounds and blude.

And as thy Angels and thy Saints,
doe now beholde the same:
So trust I to possesse that place,
With them to praise thy Name.
Bot whyles I liue heere in this Vale,
Where sinners do frequent:
Assist me euer with thy grace,
My finnes still to lament,

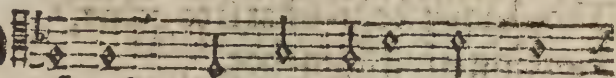
Least that I tred in sinners trace,
And giue them my consent:
To dwell with them in wickednes,
whereto nature is bent.
Onelie thy grace must be my stay,
Lest that I fall down flat:
And being downe, then of my self
Can not recouer that.

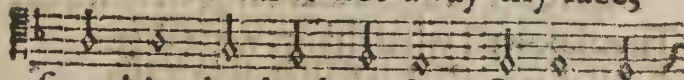
Wherefore this is yet once againe,

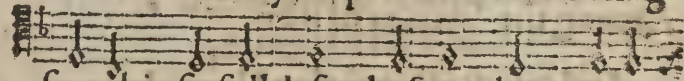
My sute and my request:
To grant me pardon for my sinne,
That in thee I may rest.
Then shall my heart, my tounge and voice,
Be instruments of praise:
And in thy Kirk and house of Sainctes,
Sing Psalmes to thee alwayes.

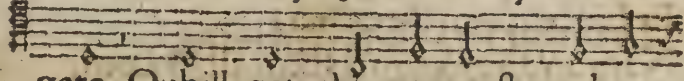
THE LAMENTATION OF

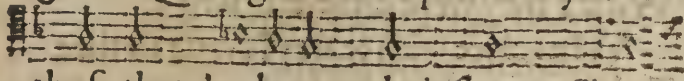
A SINNER.

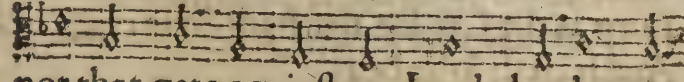
O 

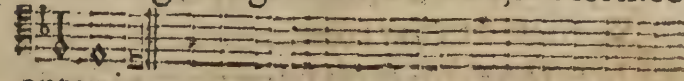
Lorde turne not away thy face,

from him that lyeth prostrate: Lamenting


fore his sinfull lyfe, before thy mercie


gate. Quhilk gate thou openest wyde to


those that doe lament their sinne : Shute


not that gate against me Lorde, bot let mee


enter in.

And

And call me not to myne accompts,
How I haue liued heere:
For then I know right well, O Lord,
How vyle I shall appeare.

I neede not to confesse my lyfe,
I am sure thou canst tell:
What I haue bene, and what I am,
I knowe thou knowest it well.

O Lord thou knowest what things be past
And eke the things that be:
Thou knowest also what is to come,
Nothing is hid from thee.

Before the heauens and earth were made,
Thou knowest what things were then:
As all things els that hath bene since,
Among the Sonnes of men.

And can the things that I haue done,
Be hidden from thee then?
Nay, nay, thou knowst them all, O Lord,
Where they were done, and when.

Wherefore with teares I come to thee
To begge and to entreate:
Euen as the Chylde that hath done euill,
And feareth to be beat.

So come I to thy mercie gate,
Where mercie doth abounde:

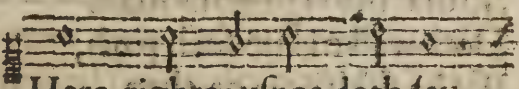
Requyring

Requyring mercie for my sinne,
To heale my deadlie wound.

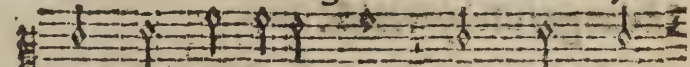
O Lord I need not to repeat,
What I do begge and craue:
Thou knowest, O Lord, before I aske,
The thing that I would haue.

Mercie gude Lord, mercie I aske,
This is the totall summe:
For mercie Lord is all my sute,
Lord let thy mercie come.

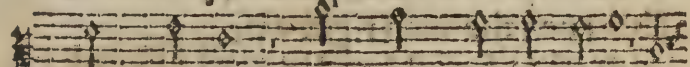
THE COMPLAINT OF
A SINNER.

VV 

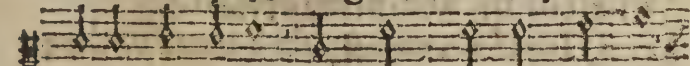
Here righteousness doth say,



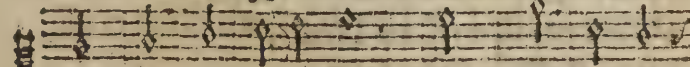
Lord for my sinfull parte: In wraith thou



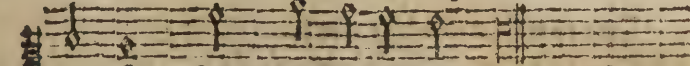
shuldst me pay, Vengeance for my desert, I



can it not deny, bot needes I must confesse,



how that continuallie, thy Lawes I doe



transgresse, thy Lawes I do transgresse.

Bot

Bot if it be thy will,
 With sinners to contend:
 Then all thy flock shall spill,
 And be lost without end.
 For who liueth heere so right,
 That rightlie he can say:
 He sinnes not in thy sight,
 Full oft and euerie day.

The Scripture plaine tellis mee,
 The righteous man offendeth
 Seuen times a day to thee,
 Whereon thy wraith dependeth.
 So that the righteous man.
 Doth walke in no such path,
 Bot he falth now or than,
 In danger of thy wraith.

Then sith the case so standes,
 That euen the man right wise
 Falth oft in sinfull bandes,
 Whereby thy wraith may ryse:
 Lord, I that am vniust,
 And righteoufnesse none haue:
 Whereto then shall I trust,
 My sinfull soule to saue.

Bot truelie to that poste,
 Whereto I cleaue and shall :

Quhilk is thy mercie most,
Lord, let thy mercie fall.
And mitigate thy mude,
Or ellis we perishe all:
The price of this thy blude,
Wherein mercie I call.

The Scripture doth declare,
No droppe of blude in thee,
Bot that thou didst not spare,
To shed ech droppe for mee.
Now let those droppes most sweet,
So moist my heart so drie:
That I with sinne repleet,
May liue, and sinne may die.

That being mortified
This sinne of myne in mee:
I may be sanctified,
By grace of thine in thee:
So that I neuer fall,
Into such mortall sinne:
That my foes infernall,
Reioice my death therein.

Bot vouchsafe mee to keep,
From those infernall foes:
And from that lake so deep,
Whereas his mercie growes.

And

And I shall sing the songs,
Confirmed with the iust:
That vnto thee belongs,
Quhilk art myne onelic trust.

THE LAMENTATIOVN

OF A SINNER.

*Through perfyte Repentance, the sinner hath a
sure trust in God, that his sinnes shall be vvasshed
away in Christes blude.*

O

LORD in thee is all my trust,

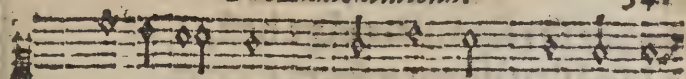
giue care vnto my wofull cry: Refuse

mee not that am vniuste, bot bow-

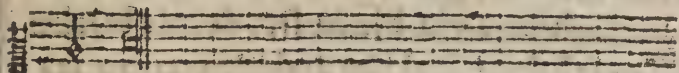
ing downe thyne heauenlic eye. Be-

holde how I do still lament, My sinnes

wherin I doe offend: O Lorde for them



shall I be shent: Sith thee to please I do



intend.

No, no, not so, thy will is bent,
 To deale with sinners in thyne yre:
 Bot when in heart they shall repent,
 Thou grantis with speed their iust desyre.
 To thee thairfoir still will I cry,
 To washe away my my sinfull cryme:
 Thy blude O Lord, is not yet dry,
 Bot that it may helpe mee in tyme.

For quhy? whyle I on eirth remaine,
 Opprest, allace, with wo and grief:
 My feible hart plunged in paine,
 Doth sicke and sew for my releif.
 Sweet Christ will thou not then appeir,
 To comfort them that comfort lack:
 Will thou not bow thine eare to heir,
 Lorde Iesus come, and be not slack.

For then fall thyne ressaue thair rest,
 Thair ioy, thair blis, thair perfyte peace:

And

And see thy face of treasure best,
 O Lord that dois our ioyes increse:
 Then fall thou giue those nobill crownes,
 Quhilk thine awin blude hes deirlic bocht.
 Then fall those Psalmes and hich renownes
 Be geuin in grace most richelie wrocht.

Then fall thy Sainctes redeimit deir,
 From baill to blis remouit be:
 And sweetest Christ, thy sweet voice heir,
 Cum vnto me Babes, cum to me.
 Cum reigne in ioyes eternallie,
 Cum reigne in blis that hes na end:
 Cum therefore Lord, cum Christ we pray,
 Our pressed grief with speed amend.

Haist thee, O Lord, haist thee I say,
 To poure on me thy giftes of grace:
 That when this lyfe must flit away,
 In heauen with thee, we may haue place.
 Quhair thou dois reigne eternallie,
 With God quhilk anis did down thee send:
 Quhair Angels sings continuallie,
 To thee be praise world without end.

THE SONG OF BLESSED

Marie, called Magnificat.

MY soule doth magnifie the Lorde,
My Spirit eke euermore, Reioyceth in the
Lord my God, quhilk is my Sauour. And
why: because he did regarde, And gaue
respect vnto, so base estait of his hand-
maide, And let the mightie go.

For now beholde all Nations,
And Generations all:
From this tyme furth for euermore,
Shall me right blessed call.

Because he hath me magnified,
Quhilk is the Lord of might:
Whose Name be euer sanctified,
And praised day and night.

For with his mercie and his grace,
All men he doth enflame:
Throughout all Generations,

Mm

To such as feare his Name,

He sheweth strength with his right arme
And made the proud to start:
With all imaginations,
That they bare in their heart.

He hath put downe the mightie ones,
From their supernall seate:
And did exalt the meek in hart,
As he hath thought it meet.

The hounge he replenished,
With all things that wer gude.
And through his power he made the riche,
Oftymes to want their fude.

And calling to remembrance,
His mercie euerie deale:
Hath holpen vp assistantlie,
His seruant Israell.

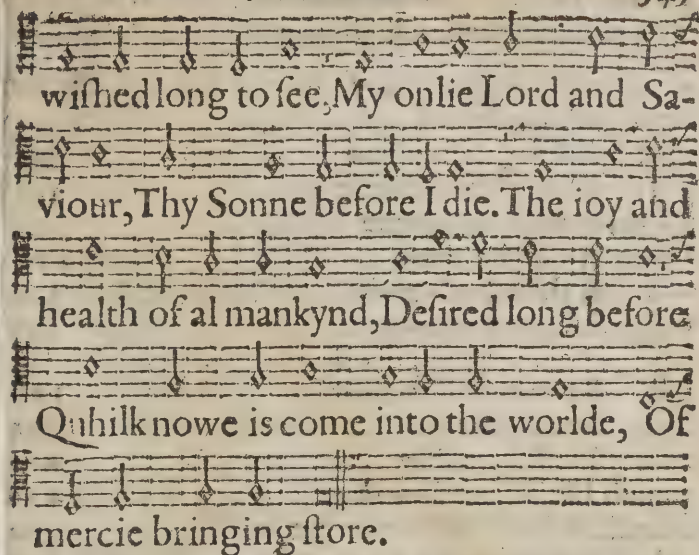
According to his promise made,
To Abraham before:
And to his seed successiuelie,
To stand for euermore.

THE SONG OF SIMEON,

CALLED NUNC DIMITTIS.



Lord because my hearts desire hath
wished



wished long to see, My onlie Lord and Sa-
viour, Thy Sonne before I die. The ioy and
health of al mankynd, Desired long before
Quhilk nowe is come into the worlde, Of
mercie bringing store.

Thou sufferest thy seruant now,
In peace for to depart,
According to thy holie word,
Quhilk lighteneth my hart.
Because myne eies quhilk thou hes made,
To giue my bodie light:
Haue now beheld thy sauing health,
Quhilk is the Lord of might.

Whome thou mercifullie hast set,
Of thine abundant grace:
In open sight and visible:
Before all peoples face.
The Gentiles to illuminate,
And Sathan ouerquell:
And eke to be the glorie of
Thy people Israell.

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Pſalme

THE TABLE.

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THE
CATECHISME
OR MANER TO TEICHE
Children the Christian
Religion.

Wherein the Minister demaundeth the
Question, and the Chylde maketh answere
Made by the excellent Doctour and
Pastour in Christs Kirk,
John Caluine.

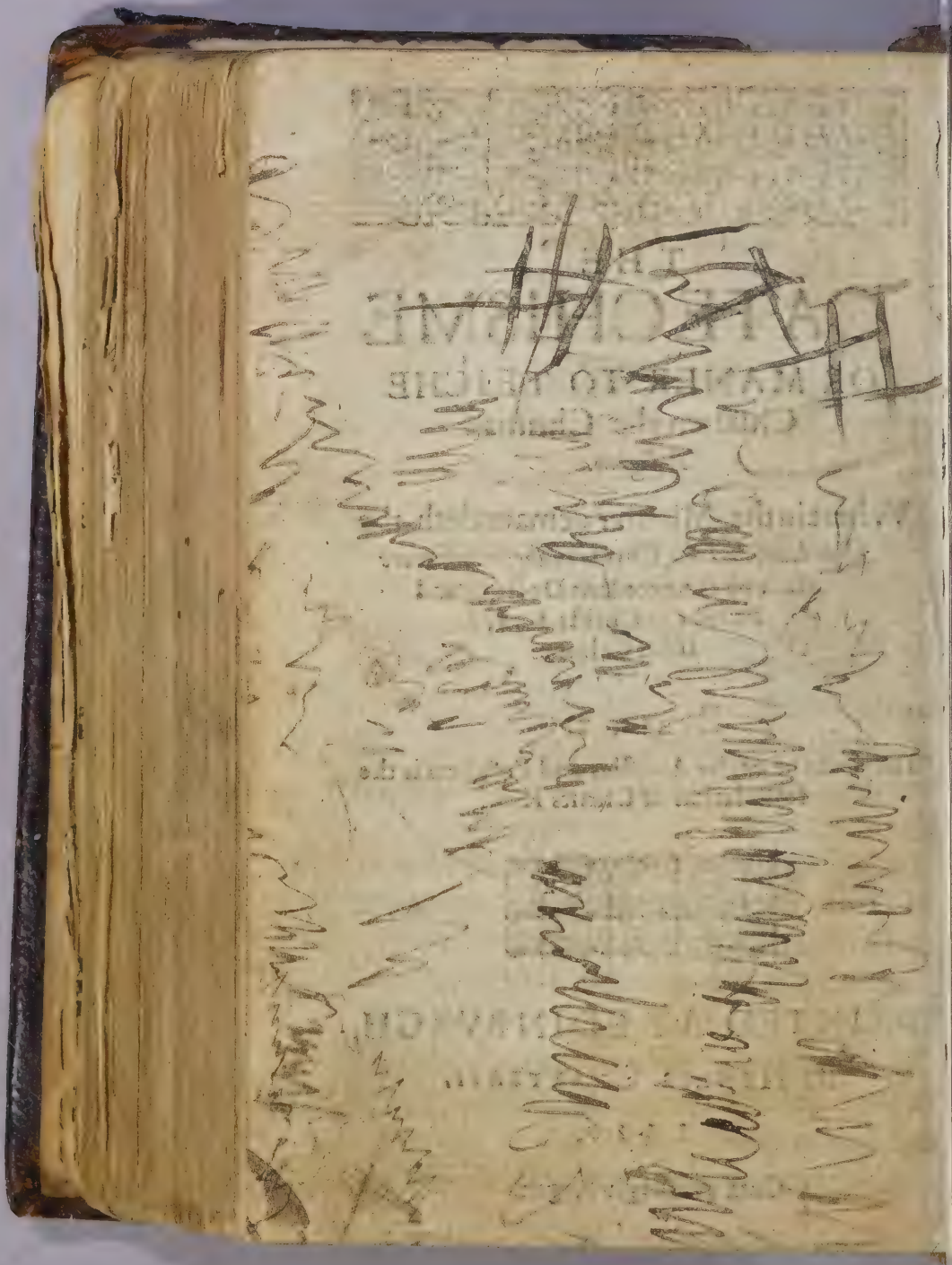
EPHES. 2.

The doctrine of the Apostles and Prophets is the
foundation of Christs Kirk.



PRINTED AT EDINBURGH,
be HENRIE CHARTERIS,
1596.

Cum Priuilegio Regali.



OF THE
ARTICLES OF
THE FAITH.

The Minister.

WHat is the principal and chief end of mans lyfe? Wherum to man was created.
The Chyld. To know God
Mi. What moueth thee to say so? *Ch.* Because he hath created vs and placed vs in this world to set foorth his glorie in vs. And it is good reason that we employ our whole life to his glorie, seeing he is the beginning and fountaine thereof.

M. What is then the chief felicity of man?

C. Euen the self same, I mean to know god and to haue his glory shewed foorth in vs. The greatest felicitie that man can attain to

M. Why dost thou call this, mans chief felicitie?

C. Because that without it, our condition or state were more miserable then the state of brute beastes.

M. Heereby then we may euidentlie see,

that there can no such misery come vnto mā
as not to liue in the knowledge of God.

C. That is most certaine.

The true
knowledge
of God.

M. But what is the true and right know-
ledge of God?

C. When a man so knoweth God, that
he giueth him his due honour.

M. Quhilk is the way to honor God aright?

The right
maner to
worship
God stands
in four
points.

C. It is to put our whole trust and confi-
dence in him: to study to serue him in obey-
ing his will: to call vpon him in our necessi-
ties, seeking our saluation & all good things
at his hand: & finallie to acknowledge both
with heart and mouth, that he is the liuelie
fountaine of all goodnesse.

II
Sunday.
The first
point of
honoring
God.

M. Well then, to the ende that these
things may be discuffed in order, and decla-
red more at length, quhilk is the first point?

C. To put our whole confidence in God.

M. How may that be?

C. When we haue an assured knowledge
that he is Almighty, and perfectlie good.

M. And is that sufficient?

C. No.

M. Shew the reason.

C. For there is no worthines in vs, why
God should either shew his power to helpe
vs, or vse his mercifull goodnesse to saue vs.

M. What

OF THE FAITH.

M. What is then further requyred?

C. That euery one of vs be fully assured in his conscience, that he is beloued of God, & that he will be both his Father and Sauour

M. How shall we be assured heereof?

C. By his owne word, wherein he vttereth vnto vs his mercie in Christ, and assureth vs of his loue towards vs:

M. Then the verie ground to haue sure confidence in God, is to knowe him in our Sauour Iesus?

The foundation of our faith.

C. Yea trulie.

M. Then breifly, what is the effect of this knowledge of God in Christ?

C. It is contained in the confession of the Faith, ysed of all christians, quhilk is cōmonlie called the creed of the Apostles: both because it is a brieue gathering of the Articles of that Faith quhilk hath beene alwaies continued in Christs Kirk, and also because it was taken out of the pure doctrine of the Apostles.

M. Rehearse the same?

C. *I beleue in God the Father Almighty, maker of heauen and earth: And in Iesus Christ his onlie Sone, our Lorde: Who vvas conceaued by the holie Ghost, borne of the Virgine Marie: Suffered vnder Pontius Pylate: vvas crucified, deid, & buried: he de-*

The Creed the Apostles.

scended into Hell: He rose againe the third day from death: He ascended into Heuen, & sitteth at the right hand of God the Father Almighty: From thence he will come to iudge the quick and the dead.

I belene in the holie Ghost: The holie Kirk universall: The Communion of Saints: The forgiveness of finnes: The ryising againe of the bodies, and lyfe everlasting.

III.
sunday.

M. To the intent that this confessioun may be more plainelie declared, into howe manie parts shall we deuyde it?

The christia
n faith
fraudeth
in four
points.

C. Into four principall parts.

M. What be they?

C. The firste concerneth God the Father. The second is of his Son Iesus Christ, wherein breiflie also the whole historie of our redemption is rehearsed. The third is, touching the holie Ghost. The fourth concerneth the Kirk, and Gods giftes vnto the same.

M. Seeing there is but one God, what moueth thee to mak rehearsal of the Father the Sonne, and the holie Ghoste, as if there were thre?

As concerninge
the Trinity.

C. Because that in the substance or nature of God we haue to consider the Father as the fountaine, beginning, and originall cause of all things: then secondlie his Sonne, who is his everlasting wisdom: and thirdlie the
holy

OF THE FAITH.

7

holy ghost, who is his vertue & power, spread
upon all creatures, and yet neuerthelesse re-
maineth alwaies wholly in himself.

M. This is then thy meaning, that there is
no inconuenience at all to vnderstand seue-
rallie these three persons in the Godhead,
who notwithstanding is one, and not there-
by deuyded?

C. It is euen so.

M. Make rehearfall now of the first parte
of the Creed?

C. I beleue in God the Father Almighty
maker of heauen and earth.

the first
part of
the be-
leif.

M. Wherefore dost thou call him Father?

C. I call him so, hauing respect to Iesus
Christ, who is the euerlasting word begottē
of God before all worldes, who being after-
wards openlie shewed to the world, was eui-
dentlie declared to be his sonne. Now seing
God is our Sauour Christes Father, it fol-
loweth necessarilie, that he is also our father.

The Fa-
ther.

M. What meanest thou by that, that thou
callest him Almighty?

C. I meane not onelie that hee hath a
power quuik he doth not exerceyse, but al-
so that all creatures be in his hande and vn-
der his gouernaunce: that hee disposeth all
things by his prouidence, that he ruleth the

What
meant
this wo-
almightie

THE ARTICLES

world as it pleaseth him, & guideth al things
after his owne good pleasure.

*the pow
of God
not
die.*
M. So then by thy saying, the power of
God is not idle, but continually exercised, so
that nothing is done, but by him and by his
ordinance?

C. That is most true.

*III.
Sunday.*
M. Wherefore is that clause added, Ma-
ker of heaven and earth?

*Gal. 104.
Rom. 1.
Eph. 1.1.
glasse
herein
e may
e God.*
C. Because he hath made him self known
vnto vs by his works, it is necessarie for vs to
seek him out in the. For our capacity is not
able to comprehend his diuine substance:
therfore he hath made the world as a glasse,
wherein we may behold him in such sort as
it is expedient for vs to know him.

M. Dost thou not cōprehend al creatures
in these two words, heaven and earth?

C. Yes verilie: & they may right well be
contained vnder these two words, seing that
all things be either heauenlic or earthlie.

M. And why callest thou God only Crea-
tor, seeing that to order things and to con-
serue them alwaies in their state, is a thing
of much more importance, then to haue for
one tyme created them?

C. By this worde Creator, is not onelie
ment that God did once creat them, hauing

no further regard to them afterwards: but we ought to vnderstand, that as the worlde was made of him in the beginning, euen so now he doth conserue the same, so that the heauē & earth, with the rest of the creatures could not continue in their estate, if his power did not preserue them. Moreouer, seing in this maner he doth maintaine al things, holding them as it wer in his hand, it must needs follow, that he hath the rule and gouernance of al. Wherefore in that that he is Creator of heauen & earth, it is he that by his goodnes power, and wisdom doeth gouerne the whole order of nature. It is he that sendeth raine & drouth, haile, tempest & faire weather, fertility & barrennes, dearth & plentie, health and sicknes, and to be shorte, he hath all things at commandement, to do him seruice at his owne good pleasure.

M. What sayest thou as touching the deuils and wicked persons, be they also subiect to him?

C. Albeit that God doth not guyde them with his holy Spirit, yet doth he bridle them in such sort, that they be not able to stirre or moue without his permission and appointment: yea, and moreouer he doeth compell the to execute his wil, although it be against their

Concerning the
providence
of God.

Concerning
the
Deuils

their intent and purpose.

M. To what purpose doeth it serue thee to know this?

He de-
hath
poner
t of
d.

C. The knowledge heereof doth wonder-fully comfort vs. For we might think our selues in a miserable case, if the deuillis & the wicked had power to do any thing contrary to Gods wil. And moreouer we could neuer be quyet in our consciences, if we shoulde thinke our selues to be in their daunger. But for so much as we knowe that God bridleth them fast, and chayneth them, as it were in a prison, in such wise that they ca'do nothing but as he permitteth: we haue iust occasioun not onelie to be quyet in mynde, bot also to receaue mooste comfortable ioy, since God hath promised to be our protectour and defender.

v.
day.
se.
part
he,
sis.

M. Go to then, let vs come to the second part of our beleif?

C. And in Iesus christ his only son our lord

M. What is the effect of this part?

C. It is to acknowledge the Sonne of God to be our Sauour: & to vnderstand the mean whereby he hath redeemed vs from death, and purchased life vnto vs.

vs. M. What signifieth this word Iesus, by the quhilk thou namest him?

C. It

OF THE FAITH,

II

C. It is as much to say as Sauour: & this ^{Mat. 2} name was giuen vnto him by the Angell at Gods commandement.

M. What? is that of more estimatioun then if that name had bene giuen vnto him by men?

C. Yea, a great deale: for since Gods pleasure was that he would be so named, he must needes be our Sauour in deed.

M. What signifieth then this word, Christ

C. This word Christ doth expresse more ^{Christ} effectually his office, and doth vs to wit, that he was annointed of the Father, King, Preist, and Prophet.

M. How hast thou the sure knowledge heereof?

C. By the Scripture quhilk doth teach vs, that annointing did serue for these three offices, the quhilk also be attributed vnto him in manie places of the same.

M. But what maner of oyle was it, where with he was annointed?

C. It was no such materiall oyle, as we vse & as did serue in olde time, to the ordeining of Kings, Priestes, and Prophetes, but a farre more excellent oyle, euē the grace of Gods holy Spirit, whereof the outward annointing in the olde Testament was a figure.

M. What

M. What manner of Kingdome is that whereof thou speakest?

C. It is spirituall, & doth consist in Gods word and in his holy Spirite, wherein is contained both righteousness & life euerlasting.

M. And what is his Preisthood?

C. It is an office & authority to present him selfe before God to obtaine grace & fauour for vs, & to pacifie his Fathers wraith, by offering an acceptable sacrifice vnto him.

M. Why callest thou him an Prophete?

C. Because that he came downe into the worlde as a cheife Ambassadour of God his Father, to declare at large his Fathers wil, & to finish all reuelations & prophecies.

M. Commeth there ony profite vnto thee by those names and dignities of Christ?

C. Yea, they altogether belong to our comfort: for Christ did receaue all these of his father to make vs partakers thereof, whereby we might euerie one receaue of his fulnes.

M. Declair this thing vnto mee more at large?

C. He receaued the holy ghost in ful perfection with all the giftes of the same to bestowe them on vs, & to distribute them vnto euery one of vs, in the measure and quantity that God knoweth to be most meete, and so by

by this meanes we draw out of him, as out of
a fountain al the spiritual gifts that we haue

Christ is
the foun-
taine of
all goodnes
To what
vse the
kingdome
of Christ
seruis v

M. To what vse doeth the Kingdome of
Christ serue vs?

C. To set vs in libertie of conscience to
liue godly & holilie, that we being enriched
with his spirituall treasures, and armed with
his power, may be able to ouercome the de-
uill, sinne, fleshe, & the world, quhilk be per-
nitious enemies vnto our soules.

M. What profite haue wee of his Priest-
hoode?

C. First, by this meanes he is our Media-
tour to bring vs into the fauour of God his
Father: & again heirby we haue a free entry
to come in & shew our selues boldly before
God, and to offer vp our selues, with all that
belongeth vnto vs for a sacrifice. And in this
point we are felowes, after a sort of his prest-
hoode.

What
profite we
haue of
Christ's
Priesthoode

M. The vtilitie of his office in that he is
a Prophete, is yet behinde?

C. Since our Lorde Iesus hath receaued
this office to become the Maister & teacher
of his flock, the end of this dignity, is to bring
vs to the right knowledge of the Father and
of his truth, so that we might become Gods
householde scollers and of his familie.

M. This

M. This is it then that a man may brieflie gather of thy wordes, that this name Christ, doth include three sundry offices, the quhilk God hath giuen to his Sonne, to the intent, to bestowe the frute and profite of the same vpon his elect?

C. It is verie true.

VI
day.
Christ
onlie
sonne of
God.

M. By what reason callest thou Christ the only Sonne of God, since God doth name vs all also his children?

h
ri
s
F
o
v
d

C. As touching that, that we are Gods children, we are not so of nature, but only by his Fatherly adoption, & by grace, in that God doeth accept vs for his children: nowe our Lord Iesus being begotten of the substance of his Father, & being of the selfe same nature, may iustly be called Gods onlie Sonne, for that there is none other that is so by nature.

o.
cc.

M. This is then thy meaning, that this honour pertaineth peculiarie to him alone, as to whom it belongeth by nature, the quhilk notwithstanding he hath be free gift of his goodnes communicated vnto vs, in that we are his members?

om. 2.
al. 1.

C. It is euen so: and therefore in respect of that his communicating with vs, the scripture calleth Christ in an other place, the first borne among manie brethren.

M. Why

M. Why callest thou him, our Lord?

C. Because he is appointed of the Father to haue Lordship ouer vs, & to rule in heauen and earth, and to be head of men and Angels.

M. What is the meaning of that that followeth?

C. It declareth after what sorte the Sonne of God was annointed of his Father to become our Sauour: that is to say, he tooke vpon him our flesh, & therein fulfilled al things necessarie for our redemption, according as they be heere rehearsed.

The an-
nointing
of Christ

M. What meanest thou by these two clauses, Conceaued by the holy Ghost, born of the Virgine Marie?

C. That he was fashioned in the Virgines womb, taking very substance and manhoode of her, that he might therby become the seid of Dauid, as the Prophets had before tolde: & yet notwithstanding all this was wrought by the secrete and meruelous powet of the holy Ghost, without the companie of man.

Christ be-
came ve-
rie man
Psal. 120
Luke 24

M. What, is it then neidfull that he should take vpon him our very fleshe?

C. Yea verilie: for it was conuenient that mans disobedience against God shoulde be purged in the nature of man. Moreouer, if

Rom. 7

Christ

Tim. 1.
eb. 4.

Christ hath not bene partaker of our nature, he had not beene a meit Mediatour to make vs at one with God his Father.

M. Then this is thy saying, that it behooved that Christ should become very man to the end he might execute the office of a Sauiour, as in our person.

Christ
hath per
formed
that
quhilk
recked in

C. Yea verilie : for we muste borrowe of him al that quhilk is lacking in our selues: for this our default could not otherwise be remedied.

M. But for quhat cause was this thing wrought by Gods holy Spirit, & not rather by the company of man according to the order of nature?

C. Because that the seede of man is of it selfe altogether corrupted with sinne, it behooved that this conception of Christ shuld be wrought by the power of the holy ghost, whereby our Sauiour might bee preserued from al corruption of sinne, and replenished with all manner of holinesse.

M. So then by these sayings it is euidentlie declared vnto vs, that he quhilk should purifie & clense other from filth or sin, must be him self free from al spottes therof, and euen from his mothers wombdedicated vnto god in purenesse of nature, so that hee may not be

guilty of that corruption, wherewith the whole stock of man is infected.

C. I meane so.

M. Wherefore speakest thou of his death immediately efter his birth, and leauest out the whole historie of his lyfe? viii. Sunday.

C. Because there is nothing mentioned or spoken of in our Creede, but that quhilke particularly belongeth to the substance of our redemption.

M. Why is it not said plainly in one word he died, without any speaking of Pontius Pilate, by whose iudgement he suffered?

C. This was not onelie to make the hystorie of Christs passion to haue more euident assurance, but also to declare vnto vs, that he was condemned to death be a Iudge.

M. How so?

C. He died to suffer the pain that was due vnto vs, that we might thereby be deliuered from the same. Now, forsomuch as we were gyltie before Gods iudgement as wicked misdoers, Christ to take vpon him our person, vouchsafed to shew him selfe before an earthlie Iudge, and to be condemned by his mouth, that therby we might be cleared before the iudgement seat of God.

Christ
wes con-
demned
to clear
vs.

Mar. 14.
Luke 23.

M. Notwithstanding, Pilate doeth pro-

Oo

nounce

nounce him innocent, & so by that he doth not condemne him as worthie of death.

Christ was condemned for vs.
 C. Pilate did both the one and the other: first he was pronounced innocent & iust by the Iudges owne mouthe, to signifie that he suffered not for his owne desert, but for our trespasse: & yet withall, the same Iudge did giue solemnly the sentence of death against him, to testifie and expresse that hee is our true pledge & transoune, as he who also hath taken vpon him our condemnation, to deliuer vs from the same.

sa. 53
 M. That is well said, for if he had beene a sinner indeed, he had not bene meet to haue suffered death for the offences of others: and neuertheless to the ende that we might bee clearly quit by his condemnation, it was necessary that he should be counted as among the wicked?

C. I meane so.

ix. Friday. Christ like vpo in selfe the curse he vnto that might tree allar. 3. ut. 21.
 M. Where thou sayest, Christ suffered on the crosse, was that kinde of death of more importance, then if he had bene otherwyse put to death?

C. Yea verilie: and touching that matter, Sainct Paule saith, that he was hanged on a tree, to the intent that he might take vpon him our curse, and so discharge vs: for that kynde

inde of death was accursed of God.

M. What? is it not a great reproche and dishonour vnto our Lord Iesus, to saye that he was accursed, and that before God?

C. No not a whit: for he through his almightie power, by taking the curse from vs vnto himself, did in such sort make it voide & of none effect, that he him self neuertheless continued still so blessed, that he was able to fulfill vs also with his blessings.

M. Declare that that followeth?

C. In so much as death was a punishment appointed vnto men for sinne, therefore our Sauour Christ did suffer death, and by suffering ouercame it. And to the intent also to make it the more certanely known vnto vs that his death was not counterfait, it pleased him also to be buried according to the common maner of men.

M. But it appeared not that any profite commeth to vs by this that Christ hath won the victorie of death, seing that we notwithstanding cease not to die.

C. That doth not hinder: for the death of the faithfull is now nothing els, but a readie passage to a better life.

M. It followeth then necessarily heereof, that we ought in no wyse to be afraid of death.

Christ
euen in
suffering
death vnto
quished
death.

The death
of the
faithfull
is a right
passage
to life e-
uerlasting.

as though it wer a dreadful thing, but rather
it behoueth vs willinglie to walke the traces
of our head & captaine Iesus Christ, who as
he perished not by death, so will he not suf-
fer vs to perish thereby.

C. It is euen so.

X.
Sunday.

The vn-
derstan-

ding of

ys, christ

wet down
into hell.

Ag. 2.

M. What is the sense of that clause, He
descended into Hell?

C. That Christ did not onelie suffer natu-
rall death, quhilk is a separation of the soule
from the bodie, but also that his soule was in
wonderfull distres, induring greuous tor-
ments, quhilk Saint Peter calleth the sor-
rowes of death.

M. For what consideratioun sustained he
those paines, and in what sort?

C. Because he presented him self before
the iudgement seat of God to satisfy for sins,
it was necessary that he should fele this hor-
rible torment of conscience, as if God had
had vtterly forsaken him: yea as though God
had bene his extreame enemy, & being in
this extremitie he cryed to his Father, My
God, my God why hast thou forsaken me?

Mat. 27.

Mat. 15.

Esa. 53.

Act. 2.

M. Why? was God then angry with him?

C. Nay, howbeit it was meete that God
should punish him in such sort, to performe
the words of Esay, y he was beaten with the

hea-

and of his Father for our sinnes, and that he was wounded for our transgressions.

M. But how could it be that he was in such reidful anguill, as though God had vtterly forsaken him, seing he was God himself?

C. We must vnderstand that he was in sic listres only as touching his humanity. And to the intent that he might feile these pangs in his māhood, his godhead did in the meane time for a little space keep it selfe close, that is to say, it did not shew the might thereof.

M. But how could this be, that Christ who is the Saluation of the worlde, could be vnder such condemnation?

C. He was not so vnder it, that he should continue in the same: for he hath in sic wise felt these terrours quihik we haue spoken of that he was not overcome of the same, but hath rather thereby made battel against the power of Hell to break and destroy it.

M. Heereby then wee see the difference betweene the griefe of minde, quihik Christ did suffer, & that quihik the impenitent sinners do abide, who God doth punishe in his terrible wraith: for that verie paine quihike Christ sustained for a time, the wicked must endure continually: and that quihik was vnto Christ but a pricke, is vnto the wicked in

The difference betwene the anguill of Christe, & the conscience of the wicked.

stead of a glaive to wound them to death.

C. Treuth it is for our Saviour Christe
uen in the middest of his tormentes, did not
cease to put a full trust euermore in God his
Father, but the damned sinners do dispalle
yea, they despyse God, in so much that they
blaspheme his Maiesie.

xi.
Sunday. M. May we now gather by this, what pro-
fite cometh to the faithfull by the death of
Iesus Christ?

The pro-
fit & ver-
tue of
Christes
death sta-
ndeth in 3
pointis.

C. Yea verie well: and first of all we see
that it is a sacrifice wherewith he hath fullie
satisfied his Fathers iudgement in our be-
halfe: & therby also he hath appeased Gods
wrathe and hath brought vs into his fauour
again: secondly that his blood is a washing
of our soules from all manner of spotted and fi-
nally that he hath so cleane wyped away our
sinnies thogh his death, that God will neuer
heereafter haue remembrance of them, so
that the obligation which was against vs, is
nowe cancelled and made void.
M. Have we neither other profite of his
death? I answer thus: Lo God is now, whiche obaten
Cp Yes verilie: that is, if we be true mem-
bers of Christ, our old man is crucified, and
our fleche is mortified, to the end that none
euill lustes do heereafter beare rule in vs.

M. Expound

M. Expound the Article following?

C. He rose the third day from death to lyfe, wherein he shewed that he had gotten the victory of death and sinne. For through his resurrection he swallowed vp death, hee broke asunder the chaines of the deuill, and finally he destroyed all his power.

M. Tel me how manie waies this resurrection of Christ, doth profite vs?

C. Three maner of waies. The first, that we haue fully obtained to be righteous thereby: secondlie, it is a sure gage of our immortallitie: thirdlie, if we be in deede truly partakers of his resurrection, we rise now in this present world into a new kinde of lyfe, whereby we serue God onelie, and lead our lyues agreeable to his will.

The benefite & vertue of Christes resurrection standeth in thrie pointis. 1. Cor. 1. Rom. 4.

1. y

M. Let vs go forward to the rest?

XII
Sūda

C. He ascended vp into Heauen.

M. Went Christ vp into heauen in suche sort that he is no longer in the earth?

Christ cended into hea- uen.

C. Yea: for when he had performed whollie all things that were enioyned him by the commandement of his Father, and had accomplished all that was necessarie for our saluation, it was not needfull that he should remaine any longer in the world.

M. What profite haue we by his ascension?

The pro-
te of
Christ's as-
cension
standeth
in two
pointis.

C. We receaue double profite therby: for
since that our Sauour Christ is entered into
Heauen in our name, euen in like maner as
he came down from thence for our sakes, he
hath thereby made an open entrie into the
same place for vs, giuing withall an assured
knowledge, that the gate of heauen is now
open to receiue vs, quhilk was before shut
through our sinnes. The 2. profite is, that he
appeareth in the sight of God the Father to
make intercession for vs, and to become our
Advocate to make answeere for vs.

1. Cor. 8.
1. Heb. 7.
1. Ioan. 2.

M. Bot is our Sauour Christ so ascended
into heaue, that he is no more heir with vs?

1. Cor. 13.

C. No not so: for he him selfe promiseth
contrarie: that is, that he wil be present with
vs vnto the worldes end.

M. Is it ment of his bodily presence that
he maketh promise so to continew with vs?

1. Luke. 24.
1. Act. 1.

C. No verily: for it is an other matter to
speake of his body quhilk was taken vp into
heauen, and of his power quhilk is spread a-
broad throughout the whole world.

M. Declare the mening of this sentence,
He sitteth at the right hand of God the Father.

1. 1. Cor. 15.

C. The vnderstanding of this is, that hee
hath receaued into his hands the gouernace
of heauen and earth, whereby he is king and
ruler ouer all.

M. What

M. What signifieth this word right hand and the sitting at the right hand?

C. It is a similitude, or a manner of speich borrowed of earthlie Princes, quhilke are wont to place on their right side suche as they substitute next vnder them, to rule in their Name.

To sit at
the right
hande of
God.

M. Then thou meanest nothing els thereby but that quhilke S. Paule speaketh, that he was appointed head of the Kirk, set in authority about all powers, & that he hath receiued a name or dignitie passing all other.

Ephes. 1.

Philip. 2.

xiii.

Sund. y.

Act. 3.

2. Cor. 1.

Heb. 10.

1. The. 4.

Act. 2.

C. Euen so it is.

M. Go forward to the residue?

C. From thence he wil come to iudge the quick and the dead, that is to say, he will come down from Heaven, and shew him self visiblie once againe in iudgement, as he was seene to ascend.

M. Seeing the iudgement of God shall be in the end of the world, how may that be, quhilke thou sayest, Some shall be aliue, and other some shall be dead, since it is a thing appointed vnto all men to die once?

C. Sainct Paule maketh answeere to this question him self, saying that they quhilke at that tyme shal be left alyue, shal be suddenly changed, to the ende that their corruptible

1. Co. 15.

1. The. 5.

nature beeing abolished, they may be clothed with incorruption.

M. Thy meaning is then that this change shal be vnto them in steade of a death, in so much as it shal abolish their former nature, and make them rise againe in a new state.

C. Treuth it is.

M. Doe we receiue any comforte by this that our Sauour Christ will come once to iudge the world?

C. Yea verilie and that great: for we are taught certaine lie, that his comming at that time, shall be onelie for our saluation.

M. Then there is no cause why we should be effraied of the day of iudgement, or that we should tremble: therefore

Christe
shall iudge
vs, & an-
swer for
vs.

C. No treulie: for so much as we shal appeare before none other Iudge but him, who is our Aduocat, and hath taken vpon him to defend our cause.

XIII.

Sunday.

M. Let vs now come to the third part?

C.

That concerneth our faith in the holie

Ye child

Ghost.

part of

M. And to what purpose doth it serue vs?

the Creid

C. It doeth vs to vnderstand, that euen as

of the ho-

God hath redeemed vs and saved vs in Iesus

ly Ghost

Christ, euen so it pleased him to make vs par-

and his

takers of his redemption and saluation

us if is.

through

through his holy Spirit.

M. How so?

C. In lyke maner as the blood of Christ is the onelie purgation of our soules: euen so the holy Ghost muste sprinkle our consciences with the same to make them cleane.

1. Pet. 2.
1. Ioan.
Eph. 5.
Rom. 5.

M. This needeth a more euident declaration?

C. It is to say, that the Spirit of God dwelling in our heartes, doeth make vs feeble the vertue of our Lord Iesus: for it is he that doth open the eyes of our heart to beholde Christs benefites towards vs: he doeth seale them in our hearts: and this Spirit doth also regenerate vs, & make vs newe creatures, in such sorte that by his meanes we receaue al those gifts and benefites, quhilk be offred vnto vs in Christ our Sauour?

1.
Eph. 5.

M. What followeth now next?

C. The fourth part of our beliefe, where it is said, *I beleue that there is one holic vniuersall*

xv.
Suda
The 4
part,
which
of the
Churc

M. What is the Kirk Vniuersall?

C. It is the bodie and fellowship of them that beleue, whom God hath ordeined and chosen vnto lyfe euerlasting.

M. Is it necessarie that we beleue this article?

C. Yea

C. Yea, vnles we mynde to make Christes death of none effect, & make all those things to no purpose quhilk we haue rehearsed alreadie: for all Christes doings proue there is a Kirk.

or what
urpose
Christ
ffered
eath.

M. This is then thy saying, that all quhilk hitherto hath bene declared, doeth touche the cause and ground of our saluation, in so much as God hath receiued vs into his fauour by the meane of our Sauour Iesus Christ, and hath stablished this grace in vs through his holy Spirite; but now the effect that commeth of all this, is declared vnto vs to giue the more euident assurance therof.

om. 8.
phes. 1.

C. It is euen so.
M. What meanest thou by calling the Kirk holie?

phes. 1.
the me.
ing of
the word
atholik
Cor. 12.
phes. 4.

C. I call the Church holy in this sense because that those whom God hath chosen, he iustifieth and reformeth vnto holinesse & innocency of life, to make his glory to shine in them: & also our Sauour Christ hath sanctified his Kirk, quhilk he redeemed, to the end it might be glorious and without spot.

M. What meaneth this word, Catholick or Vniuersall?

C. It serueth to put vs in remembrance that as there is but one head of the faithfull,

euen

even so it behooveth them to bee knit together in one bodie, so that ther be not diuerse Kirkes, but one Kirk onlie, dispersed through out the whole world.

M. Declare as touching the Communion of Saints.

The communion
of the
Faithful

C. That clause is put to for a more plaine declaration of the vnity of the members of Christs Kirk. Moreouer it dorth vs to vnderstand, that all the benefites that Christ hath giuen to his Kirk, belong to the profite and saluatiō of euery faithful person, for so much as they haue all communitie together.

M. But is that holines of the Kirk nowe alreadie perfect?

XVI.

Sunday

C. No verilie: for it is in continuall batel so long as it is in this world, & laboureth alway vnder imperfectioun and infirmities, quhilk shall neuer be cleane taken away, vntill it bee altogether coupled to her heade Christ, by whome it is perfectlie sanctified.

Ephes

M. Is there none other way to knowe this Kirk, but by faith?

C. Yea verilie: there is a Kirk quhilk may be seene to the eie, for so much as God hath giuen sure tokens, by the quhilk wee may know the same: but heere in this place mention is made properlie of that Kirk quhilke

he

he hath chosen by his secret election to everlasting life: the quhilke can not be perfectly discerned by our senses.

touching
the forgiveness
of
sinnes

M. What is there more?

C. *I beleue the remission of our finnes.*

M. What is the proper significatioun of this word, Remission?

C. That God doth freely forgive all the finnes of them quhilke beleue in him, in such sort that they shall neuer be called to any account, to receaue any punishment therfore.

M. It is easie then to be gathered of this, that we do not merite by our own satisfaction, that God should pardon our finnes?

C. Ye say true: our Saviour Christ hath made satisfaction by sustaining the pain due vnto the same: for we of our part be not able to make any recompense to God, but of his meir liberality we obtain this benefite freely.

M. Wherefore doest thou make mention of remission of finnes immediatly after that thou hast spoken of the Kirk?

There is
remission
of
sinnes
with
the
Kirk.

C. Because that no man can receiue forgiveness of his finnes, vnlesse he be ioyned in fellowship of Gods people, and so continue in the vnitie of Christs bodie euen to the end like a true member of his Kirk.

M. By this saying then, without the
Kirk

lik there is no thing but Hell, death, and
damnation.

C. That is most certaine: for all such as do
deuide them selues from the body of Christ,
to break the vnity thereof by sectes, or vterly
destitute of al hope to enioy euerlasting lyfe,
whiles they keep them selues so deuyded.

M. What followeth more?

C. *The rysing againe of the bodie, and lyfe euerla-*
ting.

xvii.

Sunday.

Of our
Resur-
rection.

M. Whereto serueth this article in our
relief?

C. To teach that our felicitie cōsisteth not
in anie thing vpon earth, the quhilk know-
ledge may serue vs for two necessary purpo-
ses. First, it serueth to teich vs to pas through
this transitorie worlde, as through a strange
countrie, setting not by earthly things. Secōd-
ly it putteth vs in comfort, that although as
yet wee doe not fullie enioy the frute of that
grace, quhilk our Lord God hath freely giue
vs in Christ: that yet we ought not to be dis-
couraged, but patiently to wait for him vnto
the time that he shall appeare.

M. What shall be the maner of our resur-
rection?

C. All they quhilke be dead before that
time, shal then take their own bodies againe
vnto

1. Cor. 15.

vnto them: howbeit they shall be of an other sort: that is, they shall be no more subiect to death or corruption: & yet notwithstanding they shall be of the self same nature and substance as before: & such as shall then remaine aliue, God will raise them vp meruelousslie, and suddainelie change their bodies, in the twinkling of an eie, as we haue said before.

M. Shal not the wicked be aswell partakers of this resurrection, as the godly?

Mat. 27.
Luce. 5.

C. Yes verilie: but they shall be in condition far vnlike: for the faithfull shal rise again to euerlasting ioy and saluation, & the other to euerlasting death and damnation.

M. Wherefore is there mention made of lyfe euerlasting, and not of Hel?

C. Because the Creede is a breif summe of our faith, conteining in as few wordes as can be, that that belongeth peculiarly to comfort the consciences of Gods faithfull: therefore Gods benefites quhilk he freely bestoweth vpon his people, bee rehearsed onelie, without anie mentioun of the wicked, who are cleane shut out of his kingdome.

xviii.
Sunday.
Whata
thing li
ueth by faith
is.

M. Since we haue the foundation whereupō our faith is builded, we may well gather heereof, what is the right Faith?

C. Yea verilie: that is to say, it is a sure per-

perswasion and stedfast knowledge of Gods
tender loue towards vs, according as he hath
plainelie vttered in his Gospell, that he will
be both a Father & a Savior vnto vs, through
the meanes of Iesus Christ.

M. Doth faith stand in our power, either
is it a free gift of God?

C. The Scripture teacheth vs, that it is a
speciall gift of the holy Ghost, and very ex-
perience doth also confirme the same.

M. How so?

C. For the feeblenes of our wits is such,
that wee can by no meanes attaine vnto the
spiritual wisdom of God, the which is re-
uealed vnto vs by faith: and our heartes are
naturallie enclyned to a certaine distrust, or
at least a vaine trust, either in our selues, or
in other creatures: but what time Gods Spi-
rite hath lightened our hearts, and made vs
able to vnderstand Gods will, (the which
thing we can not attaine other wise) then
doth hee arme vs also with a stedfast confi-
dence in his goodnesse sealing the promises
of Saluatioun in our hearts.

The ho-
lie Ghost
doth
lighten
our
minde,

M. What profite commeth to vs through
this faith, when we haue it?

C. It doth iustifie vs before God, and ma-
keth vs inheritours of euerlasting lyfe.

This faie
maketh
vs sure o
our righ
teoune

M. Is not a man then iustified through good workes, if he liue holilie, and in the obedience of Gods will?

C. If anie man were so perfect before God, he might worthily be called righteous but for so much as we ar al wretched sinners in the sight of God, we are driuen to seek els where for a worthines to make answeere for vs to Gods iudgement.

XIX.
Sunday.
all mans
workes be
damna-
ble vntill
they be
regene-
rate
through
Gods
spirit.
M. But be all our workes so disprooued, that they can merite no thing at al for vs before God?

C. First, all such workes as we doe of our selues, by our nature, are vtterly corrupt: whereof it followeth necessarilie, that they can not please God, but rather doe prouoke his wraith, & he condemneth them all.

M. This is then thy saying that vnto the time that God hath receiued vs to mercie, & regenerate vs by his Spirit, we can do nothing but sinne: euen as an euill tree cā bring forth no frute, but that that is euill.

Mat. 7.
C. Euen so it is: for althogh our workes make a fair shew to mans sight: yet they ar wicked before God, so long as the hart is naught, vnto the quhilk God cheisly hath respect.

M. Heereby then thou doest conclude, that it lieth not in our power to preuent god with

with our merites, and so to prouoke him to loue vs, but much rather we thereby do steir him to be more and more angrie against vs?

C. Yea surely: and therefore I say, that with our any consideration of our own works, he doth receue vs into his fauour of his bountifull mercie, through the merites of our Sauiour Christ, accounting his righteousness to be ours, and for his sake imputeth not our faultes vnto vs.

M. What meanest thou then, that a man is iustified by faith?

C. For as much as through beleuing, that is, receiuing with an assurance of the heart, the promises of the Gospell, wee enter into possession of his righteousness.

M. This is then thy meaning, that as God doth offer righteousness vnto vs by his Gospell, so the only way to receiue it, is faith.

C. So I meane.

M. Well then, after that God hath once receiued vs into his fauor, be not the works quihilk we doe by vertue of his Spirit, acceptable vnto him?

C. Yes verelie: because he doeth of his free goodnesse so accept them, and not because their worthinesse doeth deserue so to be esteemed.

xx.
Sūday.
The good
workes
proceede
onlie of
faith.

M. How is it that they be not worthy of themselves to be accepted, since they proceed of the holy Ghost?

C. Because there is mixed some filth through the infirmitie of the flesh whereby they are defyled.

M. By what meanes then are they made acceptable vnto God?

he way
odo gud
orkes
uhilk
leis god

C. By faith onlie, whereby a man is assured in his conscience, that God will not straitlie examine his workes, nor yet try them by the sharpe rigour of his iustice: but that he will hyde the vnperfectnesse and the vncleane spottes that be in them, with the purenesse of our Saniour Christ, and so account them as perfect.

M. May wee say then that a Christian is iustified by his workes, after that God hath called him, or that he doth merite through them Gods fauour to the procurement of lyfe euerlasting?

C. No verilie, but rather it is said that no man liuing shall be iustified in Gods sight: & therefore we must pray, that he do not enter
Esa. 143. into iudgement with vs.

M. Thou meanest not hereby that the good deedes of the faithfull ar vnprofitable?

C. I meane no thing lesse: for God promisseth

miseth to rewarde them largely, both in this worlde and in the life to come: and yet this notwithstanding, those rewards of God be not giuen for our worthie deserts, but onely because it pleaseth God of his goodnesse to loue vs freely, and so to couer and forget our faultes, that hee will neuer call them anie more to remembrance.

M. May we be iust without good workes?

C. That is not possible: for to beleue in Christ is as much to say, as to receiue Christ in such sort, as he doth giue him selfe vnto vs now this is a euident thing, that Christ dois not only promise to delyuer vs from death, and to restore vs vnto the fauour of God his Father through the onely merites of his innocencie: but also he promiseth to make vs new creatures by his Spirite: to the end, that we should lead an holy conuersation in all good works: so that these must be ioyned together, except we would deuyde Christ from him selfe.

A right
faith is
neuer
idle.

What
is to be
leue in
Christ.

M. Then I see, that it is so far from the office of faith to make men despyers of good deedes, that it is the verie roote, whence all good works do spring.

C. It is most certaine: and for this cause the doctrine of the Gospell doeth consist in

these two points, Faith and Repentance.

xxi.
Sunday.
What re-
pentance
is.

M. What maner of thing is Repentance?

C. It is the hatred of sinne, and loue of iustice, proceeding of the fear of God, quhilke bringeth vs to the forsaking of our selues, and to the mortifying of our fleshe, that wee may giue our selues to be gouerned by the Spirit, in the seruice of God.

M. This then was the second member in the diuision, quhilke we made at the beginning concerning a Christian mans lyfe?

Wherin
the right
seruing
of God
standeth

C. Yea verelie: and we haue said also that the verie right and allowable seruice of God doth consist in obeying his will.

M. Why so?

C. Because he will not be serued after our fantasie, but after his one pleasure.

M. What rules hath he giuen vnto vs, to leade our lyfe by?

C. His Law.

M. What things doeth it containe?

The law
hath two
partes.

C. It is deuyded into two partes: whereof the firste doeth containe foure commaundements: the second containeth sixe, so that there be ten in the whole.

M. Who hath made this diuision thereof?

C. God him selfe: who also gaue it writ-
ten in two Tables vnto Moyses, saying, that

the

the whole was reduced into ten sentences.

M. What is the content of the first table?

C. It containeth the manner of the true worship of God.

M. What is contained in the second table?

C. How we ought to behaue our selues towardes our neighbours, and what dewtie we owe vnto them.

M. Rehearse the first commandement?

XVII. r.
Sunday

C. Hearken, and take heed Israell, I am the Lorde thy God, quihilk haue broght thee out of the land of Egypt, and out of the house of bondage: thou shalt haue none other Gods before my face.

M. Declare the meaning heereof?

C. In the beginning he useth as it were an introduction to the whole Law. For he doth challenge vnto him selfe firste authority to command, naming him self Euerlasting, & the Creator of the worlde: and againe after, he calleth him self our God, to mak vs highlie to esteeme his doctrine: for if that he be our Sauour it is good reason, that we be also his obedient people.

M. But that quihilk followeth after, touching the delyuerance from the bondage of Egypt, is it not referred peculiarly to the people of Israell?

What
signifieth
the deli-
uerance
out of E-
gypt.

C. Yes verelie, as concerning the bodie:
howbeit it belongeth also indifferently vnto
all, in so much as he hath deliuered our sou-
les from the spiritual captiuitie of sinne, and
from the tyrannie of the deuill,

M. Why doth he make mention of this
in the beginning of his Law?

C. To put vs in remembrance howe
greatly wee are bound to obey his good wil
and pleasure, and what vnkindnesse it is to
do the contrarie.

M. What requyreth he in this first Com-
mandement?

The sum
of the 1.
comman-
dement.

C. To reserue vnto him only his whole
honour, not giuing any part thereof to any
other.

M. What is his due honour?

The hon-
our that
is due to
god only.

C. To worship him, to put our whole
trust in him, to cal vpon him, and such other
lyke, quhilke be attributed onelie vnto his
Maiestie.

M. Wherefore saith he, before my face?

C. For so much as he seeth and knoweth
all things, and iudgeth the secreete thoughts
of mens harts, he signifieth vnto vs that hee
doth not require only yea in outward profes-
sion, but that vnfaignedly from the bottom of
our harts, we do take him for our only God.

M.Re-

THE COMMAND.

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M. Rehearse the 2. Commandement.

C. Thou shalt make thee no graven image, neither
 anie similitude of things, that are in Heauen above,
 neither that are in the earth beneath, nor that are in
 the waters beneath the earth: thou shalt not bow
 down to them, neither serue them.

XXII.
 Sunday.
 The 2.
 Commandement
 touching
 Images
 & the
 worship-
 ping of
 them.

M. Doth he vtterlie forbid the making of
 Images?

C. No: but he doth forbid expresse ei-
 ther to mak anie Image to represent God,
 either to worship him thereby.

M. Wherefore are we forbidden to re-
 present God in anie visible image?

C. Because there is no comparisoun be-
 twene him that is an euerlasting Spirite, in-
 comprehensible, and a materiall body, mor-
 tall, corruptible, and visible.

Deut. 4.
 Ezech. 1.
 Act. 17.
 Rom. 6.

M. Thy minde is then that he doth great
 dishonor to Gods maiesty that goeth about
 to represent him in such sort?

C. Yea verelie.

M. What manner of adoration is heer
 condemned?

C. We are forbidden here to come be-
 fore any Image to make our prayers, or to
 bowe our knee before it, or to make anie o-
 ther signe of reuerence, as though God did
 there shew him self by them.

Offence
 forbidden
 to image

M. This is not then to be taken, as though all keruing or painting of Images were vterlie prohibited, but onlie to make Images, either to seek or to honour God in them, or to abuse them vnto anie kinde of superstition or Idolatrie.

C. It is euen so.

M. For what purpose was this commaundement giuen?

C. That as in the first commandment God sheweth him self to be him alone, whom we ought to worship and honour, euen so now he sheweth the right kinde of worship to withdraw vs from all superstitious and carnall imaginations.

M. Goe forth?

XXIII
Sunday.

C. *He ioyneth vnto it a threatning, that he is the Eternall our God, iealous, visiting the iniquities of the fathers in their chylde: vpon the third and fourth generation of them that hate him.*

M. Wherefore doth he make mention of his might?

C. To signifie, that he is of sufficient power to mainteine his honour.

M. What meaneth he by speaking of iealousie?

C. That he can not abyde a companion with him: for euen as hee hath of his vn-

speak.

speakeable goodnesse free lie giuen him selfe vnto vs, euen so he will that wee become altogether his, and this is the chastitie of our soules, that they be dedicated vnto him, and kept holy for him: as contrariwise, it is a spirituall whoredome, if they be withdrawn from him to anie kinde of Idolatrie, or superstition.

M. How ought this to be taken, that he punisheth the transgressions of the Fathers in their children?

C. To pearce our heartes more deepe lie with the terror of his wraith, who doeth not onelie threaten to punish the offenders, but also their posterity after them.

M. What? is not this contrary vnto the righteousnesse of God, to punish the one for the others fault?

C. If wee consider the state of man, the question is soone answered: for we are euerie one of vs by nature vnder the curse of God, so that we can not finde any fault with God, when he leaueth vs in this state. And as hee sheweth his fauour towards his seruantes, when he doth blesse their posterity, so doeth he shew his vengeance toward the wicked, when he suffereth their offspring to continue in their cursed state,

M. What

M. What saith he more?

C. To the end he might stirre vs also with tender loue, he saith moreouer that he sheweth foorth his abundant mercie vnto the thousand discent of such as loue him & keep his Commandements.

M. Doth he meane that the obedience of a faithfull man shall be sufficient to saue his posterity, although they be wicked?

C. No: but that he will in such sort shew
 How god
 sheweth
 mercie
 to a thou
 sand ge
 nerations.
 foorth his goodnesse towards the faithfull that for the fauour he beareth vnto them, he will also be knowne vnto their children, not only minding to prosper the here in thing of this world, but to sanctifie them also with the giftes of his Spirite, whereby they may become obedient to his will.

M. But this seemeth not alwaies so?

C. No: for as the Lord doth reserue this libertie to him selfe alwaies, to shew mercie vnto the children of the wicked: so on the other part he hath not so bound his grace to the children of the faithfull, but that he may at his plesure reiect whome he will: yet notwithstanding he doth in sic wise order these things, that al men may easily see, that he hath not made this louing promise for nought.

M. Wherefore doeth he rehearse heer

THE COMMAND.

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the promise to a thousand descents, whereas in the threatning he made mentioun but of three or four?

C. To signifie, that God is alwaies more readie to vse gentlenesse and fauour, then roughnesse or rigour, according as he saith of him selfe, that he is readie to shew mercy, and slow to anger.

Exod. 34.
Num. 14.
Psal. 103.

M. Let vs come to the third commande-
ment?

xxv.
Sunday.

II.
ay

C. Thou shalt not take the Name of the Lord thy God in vaine.

M. What is the vnderstanding thereof?

C. He doth not onlie forbid to abuse and blaspheme the blessed Name of God by perurie, but forbiddeth aswell all vaine & superfluous othes.

Of othes.

M. May a man then sweare lawfullie at any time?

C. Yea verelie: when there is iust occasion, that is to say, to mainteine the treuth, when the time shall require, and likewise to keep brotherly charity among vs.

M. Doth he disproue no othes, but such as are made to the hinderance of Gods honor?

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ic
With
what
kinde of
reuerē
we shal
name
God

C. In one kinde of othe he teacheth vs a generall rule, that we neuer vse the Name of God, but in feare & humblenesse, to glorifie

his

his Name. For euen as it is holie, & of most worthie price, so it behoueth vs to take diligent heede, that wee doe not in suche sorte name it, that either we may seeme to passe lightly of it our selues, or giue to other occasion to haue it in small reuerence.

M. How shall this be?

C. If we doe neither thinke nor speak of God, nor of his workes, but with all reuerence and honour.

M. What followeth?

C. A threatning, that he will not holde him innocent, that takis his name in vaine.

M. Seeing that God pronounceth threateninglie in other places in a generality, that he will punish all transgressours, what vehemencie is there besides in these words?

C. He doeth expresselie declare heereby, in how great estimation he hath the honour of his Name, for so much as he saith euidentlie, that he can not abyde, that any man do despise it, to the intent that we might reuerence it the more.

xxvi. M. Let vs come to the fourth commande-
Sunday. ment?

C. Remember that thou keep holy the Saboth day:

The 4.
commandement.

Six dayes shalt thou labour, and doe all thy worke, but the seauenth day is the rest of the Lorde thy God: thou

thou shalt doe no worke in it: neither thou nor thy
 wife, nor thy daughter, nor thy manservant, nor thy
 andmaide, nor thyne Oxe, nor thyne Ass, neither
 the stranger that is within thy gates: For in sixe
 dayes the Lorde made the heauen, & the earth, and all
 that is in them, and the seauenth day he rested: Where-
 fore he hath blessed the day of reste, and hath made it
 holy to him self.

M. Doeth God commaund to labour sixe
 daies, and rest the seauenth?

C. No, not preciselie: but he doeth giue
 men leaue to trauell sixe daies, and maketh a
 restraint only of the seuenth, in the quhilk he
 forbiddeth to labour.

M. Are we then bounde by Gods Com-
 mandement to refraine one day in the week
 from all manner of labour?

C. This commandement hath a certaine
 speciall consideration in it: for as touching
 the obseruation of bodily rest, it belongeth
 to the Ceremoniall law, quhilke was aboli-
 shed at the comming of Christ.

M. Sayest thou then, that this commande-
 ment belongeth peculiarie vnto the Iewes,
 and that God did giue it onlie for the tyme
 of the olde Testament.

C. Yea verelie, as touching the ceremo-
 nie thereof.

M, Why

M. Why then, is there anie other thing contained in it besides the Ceremonies?

C. There be three considerations, why this commandement was giuen.

M. What are they?

Three co-
siderati-
ons for
gabriel
the Sa-
bath day
was or-
dained.

C. The first is, that it might be a figure to represent our spirituall rest: the second, for a comelie order to be vsed in the Kirk: & third-
lie for the refreshing of seruants.

M. What is spirituall rest?

C. That we cease to do our owne workes, that the lord may bring forth his works in vs.

M. How may we thus rest?

C. By mortifying our flesh and subduing the inordinat affections of our nature, to the end that Gods Spirit may bear rule in vs.

M. Are we bound to this rest but one day in the weeke?

C. Yes continually: so that when we haue once begon to enter into it, we must go on forwards while our lyfe lasteth?

M. Why is there but one day appointed to represent vnto vs a thing that dureth our whole lyfe?

C. It is not necessarie that the figure do resemble in al points the thing it is ordeined to represent: it is sufficient if they be lyke in some points.

M. Where-

M. Wherefore was the seauenth day appointed rather then anie other?

C. The number of seauen doeth signifie perfection in the scripture: wherefore the seuenth day was most meit to set out vnto vs a thing that should still continue: moreouer, it putteth vs in remembrance, that our spiritual rest is bot begun in this life, neither sal it be perfect, vntill we depart this world.

The number of seuen.

xxvii.

M. What is ment by that quhilk our Lord alleageth here, saying that it behoueth vs to rest, for so much as he hath done the same?

Sunday

C. When God had created al his workes in sixe daies. he appointed the seuenth to the consideration of his works: and to the intent we might be the more stirre d therto, he setteth forth his own example vnto vs, because there is no thing so much to be desired, as to become like vnto him.

M. Must we then daily meditate the workes of God? or is it enough to haue minde of them one day in the weeke?

C. Our duty is to be exercised daily therein: but for our weaknes sake there is one certaine day appointed. And this is that politick order whereof I spake.

We are bounde to praise God continually in his workes

M. What order then is to bee obserued that day?

C. That the people come together and giue diligent eare to the worde of God, vse common praiers, and make professioun of their faith and religion.

M. What meanest thou by saying, that it was partly ordeined for the ease of seruants?

C. That they quihilk be vnder the power of others; might bee released somewhat of their labour, the quihilk thing also serueth to the furtherance of the common wealth, for so muche as euery one hath iuste cause to be the readier, willinglie to trauell the other six daies when they consider that they may take their rest in the seauenth.

M. Let vs now see how this commandement belongeth vnto vs?

The Ceremonial
Saboth
is ended.

C. As touching the Ceremony thereof, it is abolished: for we haue the accomplishment thereof in Christ.

M. How so?

C. Because our old man is now crucified by the vertue of his death: and through his resurrection we are raised again into a newnesse of life.

M. What is there then in this commandement, that concerneth vs?

C. We are bounde to obserue the politick order appointed in the Kirk, for the hearing

THE COMMAND.

ring of Gods worde, for comming together
to make common prayers, and for the right
vse of the Sacraments.

M. And doeth the figure profite vs: no
more?

C. Yea trulie: for it leadeth vs to the truth
of that thing, whereof the Sabbath day is a
figure: quhilk is, that we being made the true
members of Christ, ought to cease from our
owne works, and commit our selues wholly
vnto Gods gouernance.

M. Let vs come now to the second table?

C. *Honour thy father and thy mother.*

xxviii
Sunday.

M. What doest thou meane by this word.

The 5.
command

Honor?

C. That children vse humble obedience
towards their father & mother, bearing a re-
uerent mynd toward them, readie to assist &
aide them, & willing to do after their com-
mandements, according to their duty.

M. Proceede?

C. God ioyneth also a promise to this
commandement saying, that thy daies may
be prolonged vpon the land quhilk the lord
thy God hath given thee.

M. What is then the mening of this pro-
mise?

C. That God will indue them with a long

life, quhilk haue their father and mother in due reuerence.

M. Howe commeth it to passe, that God promiseth man to prolong his life, (as if it were a special benefite) since this present life is so full of miserie?

A long
life.

C. Though our life be neuer so full of wretchednes, yet it is the blessing of God vnto the faithfull, at the least for this one cause that it is a token of his fatherly fauor, in that he nourisheth & preserveth them here.

M. May a man gather of the contrarie part, that he, who liueth not manie yeares, is accursed of God?

C. No: but rather it commeth to passe manie times, that our Lord taketh them soonest of all out of this worlde whom he loues most dearlie.

M. In doing thus, it seemeth that he keepeth not alwaies promise?

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this
orld are
omised
ich a co
tion.

C. What promise so euer God maketh vs touching the benefites of this worlde, wee ought to take it with this condition, sa farre forth as it shall be expedient for the health of our soule: for it were a contrary order, no to haue cheif regarde of the soule.

M. And what is to be said of them that be disobedient vnto Father and Mother?

C. God

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C. God will not onlie punish them with euerlasting paine in the day of iudgement, but hee will execute his vengeance also on their bodies heere in this worlde, either by shortening their lyfe, either punishing them by a shamesfull death, or some other waies.

the punishment of children
quihke disobey their parents.

M. Doeth not God speake expresse of the land of Canaan in this promise?

C. Yes, as touching the children of Israel: bot we must now take it in a more generall significatioun, so that in so much as the whole earth is the Lordes, wee ought to acknowledge, that what countrie so euer wee doe inhabite, God hath giuen vnto vs the same for a dwelling place.

Psal. 124.
Psal. 88.
Psal. 115.

M. Is there no thing else to be vnderstand in this commandement?

C. Though no mention be made in it expresse but of the father and mother, yet we must vnderstand in them all Magistrates, and superiors: for so much as there is one maner of consideration of them all.

M. What is that?

C. Because God hath giuen vnto them preeminence: for there is none authority of parents, of princes, or magistrats, or maisters neither any other office, or title, or preeminence, but such as God hath ordained.

Rom. 13.

xxix
Sūday.

M. Rehearse the sixt commandement?

C. Thou shalt not kill.

M. Is there no thing forbidden here but open murther?

C. Yes verelie: for considering that it is God who giueth this commandement, hee doth not giue vs a Law to reſtraine our outwarde deedes, but principallie to brydle the affection of our mynde.

M. Thy meaning is then, that there is a certain kynd of murther, lying priuily in the heart the quhilk is forbidden heere of God?

C. It is euen ſo: for hatred or rancour, & all deſire to do hurt vnto our neighbour, is murther before God.

M. Is it enough then, if we beare no hatred nor malice towards any man?

C. No: for in that that God condemneth hatred, it is to be vnderſtand alſo, that he requyreth of vs to loue al men vnfaignedly, procuring their wealth.

M. What is the 7. commandement?

the 7.
commā

C. Thou shalt not commit adulterie.

M. What is the effect of this commaundement?

C. All whoredome is declared to bee accuſed of God, and therefore it behoueth vs to reſtraine from it, except wee will pro-
uoke

uoke his wraith against vs.

M. Is there none other thing requyred in this commandement?

C. We must alwaies haue regard to the lawe maker, who considereth not onelie the outward worke, but rather the affectioun of the heart.

M. What is here more requyred?

C. For so much as our bodies & soules are the temples of the holy Spirit, that we keepe them in all purenes: & therefore we must not only be chaste as touching the carnal act, but also in heart, wordes, and behauiour: so that ther must be no part in vs defiled or vnchaste.

M. Go on to the eight commandement?

C. *Thou shalt not steall.*

M. Doth this commandemēt forbid only such robberies, as be punished by common lawes, either doth it reich anie further?

C. This commandement reacheth vnto all vnlawfull and deceiueable occupatiouns whereby we pluck vnto vs anye parte of our neighbours substance, whether it be by violence, by fraude, or by any other means that God hath not allowed by his worde.

M. Is it enough if a man refraine from the deed doing, either is it forbidden also to desire any such thing?

fin.
are thefe

C. We must alwaies haue a consideration, that God was the maker of this Lawe, who for so much as he is a Spirite, hath not onlie regarde to robberies that be committed in deede, but he considereth aswell our secret enterpryses, our deuises, and purposes, and the desires of our mindes, to come by riches through our neighbours losse.

M. What behoueth vs then to do?

C. We are bound to doe our endeuour, that euery man may haue his due and right.

M. What is the nyenth commandement?

ie 9.
command

C. *Thou shalt not bear false vvitnes against thy Neighbour*

M. Doeth God forbid in this commandement open periurie before a iudge only? either ar we charged to make no lie to the disprofite of our neighbour?

gene.
do.
ine.

C. Vnder one kynde, he giueth a general doctrine: meaning that we may not speake a nie thing to the reproche of our neighbour falslie, and we may in no wise backbyte him or make lies of him, whereby hee might susteine losse in his goodes, or be hindered in his good name.

M. Wherefore doeth he speake expresse of open periuries?

C. To the intent that we might the more earnest-

earnestly detest this vice of backbyting, and lying, signifying vnto vs withal, that who so euer doth accustome him self to speak slanderouslie of his neighbour, or to make anie lie to his hinderance priuelie, he will not be ashamed shortlie after, to forswear him self openlie.

M. Be slanderous and lying wordes forbidden here alone, either be we also restrayned from all euill thinking?

C. Aswell the one as the other, by the reason quihilk we haue already alleadged: for that that is euill in the doing before men, is as euill to be willed or thought before God.

That v
is ill to
done be
fore me
is ill to
thought
before
God.

M. Declare this in few wordes?

C. We are taught by this commandement not to iudge euil, or to speak any words that sound to the reproche of others, but rather to haue a good opinion of our neighbours, and to maintaine their good fame, so farre forth as the truth will beare vs.

M. Let vs come now to the last commandement?

C. *Thou shalt not couet thy Neighbouris house: thou shalt not couet thy Neighbouris wyfe, nor his manservant, nor his maid, nor his oxe, nor his asse, nor any thing that is thy neighbours.*

xxx
Sūd a
The te
comm

M. Seeing the whole Lawe is spirituall,

as

(as thou hast said) and for so much as euerie one of the other commandements were ordained, aswell to correct the rebellious affectiones of the heart, as to gouerne the outward doings, it appeareth that this commandement is superfluous ?

C. In the other Commandements God would suppress our will and affections, but heere in this hee vtterlie inhibiteth all euill thoughts, light motions, suddain affections: yea, though we neuer fullie purpose them, neither consent willinglie to do them.

M. Sayest thou then, that the least motion or temptation that can enter into the thought of a faithful man is sinne, though he strue against it, and will not by any meanes consent vnto it ?

C. It is certaine that all euill thoughtes and motions do procede out of our corrupt nature: whereof I conclude, that the lustes erie e.
moti
is sin. quhilk doe kindle or stirre vp mans heart to do amisse, though he neuer consent to doe the thing, be neuerthelesse directlie against this commandement.

M. This is then brieflie thy saying, that as euill lustes, wherevnto men consent and subject them selues, are reproued as sinne in the former commaundementes: euen so by this

this Commandement God requyreth of vs
such perfection, that there may not so much
as one euill motioun once enter into our
heartes, the quhilke might prouoke vs to do
amisse.

C. So I meane.

M. May wee not nowe make a brieft
summe of the whole Law?

C. Verie easilie: for the whole Lawe is
comprehended in these two points: the one
is, That wee loue God with all our heart,
with all our soule, & with our whole minde:
the other is, That we loue our Neighbour
as our self.

Thee
fect of
the wh
Law.

M. What is included in the loue of God?

C. To loue him as our God: that we ac-
knowledge and take him for our soueraigne
Lord, Maister, Sauour, and Father: so that
heereby our dewtie is to loue him, to feare
him, to honour him, to put our whole trust
in him, and to obey him.

M. What dost thou meane by these words,
with all our heart, all our soule, & our whole
minde?

C. It is that wee loue God with suche a
zeale and feruent affection, that there may
be in vs no desire, no will, no thought, no in-
deuour contrarie vnto his loue.

M. What

xii
day. M. What is the meaning of the seconde point?

C. As we be naturally inclyned to loue our selues, and as this affection doth passe al the rest, euen so our loue towards our neighbours ought in suche sorte to beare rewle in our hearts, that it should gyde vs altogether and should be a lyne and rewle, thereby to order all our thoughts and deedes.

M. And whome meanest thou when thou saiest our neighbours?

C. I do not only signify our kinred, freinds, & such others as be of our familiar acquaintance: but such also as be strangers vnto vs, & more then that our verie enemies.

M. How are we bound to them?

C. There is a bonde, whereby God hath tied al men together, quhilk is holie, and cannot be broken by any mans malice.

M. Then thou wilt say, if any man hate vs, that commeth of him selfe: and yet by the very order quhilk God him selfe hath appointed, he ceaseth not to continue stil our neighbour, and we are bound euen so to take him.

C. So I meane

M. Seing the Law requyreth such a perfect seruing of God, is not euery Christian man bound to frame his lyfe after the same?

C. Yea

C. Yea truelie: but we haue in vs so much weaknesse, that there is no man quihilk fully doth performe all that the law requyreth.

No man
can fin
the La

M. Why? doth God therefore requyre of vs such an exquisite perfection as we be not able to reach vnto?

C. God requyreth no thing of vs, but that quihilke we are bounde to doe. But if we giue diligence to frame our liues to this rule set foorth in the Lawe, then albeit we be far from attaining vnto the perfection thereof, yet the Lorde will not lay to our charge our default.

M. Speakest thou generally of al men, or of the faithfull onlie?

C. No man is able to begin to do the lest point that the Lawe requireth, vntill he bee regenerat through the spirit of God. Moreover, if it wer possible to finde out any man, who were able to performe some parte of that, that the Law demandeth, it should not be enough to discharge him befoir God: for the Lord pronounceth, that whosoever doth not thoroughly accomplish euery point contained in the Law, is accursed.

Deut 10
Galat 3

M. Heereof we must needes gather, that the Law hath two distinct offices, according as there be sorts of men.

xxxii
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C. What

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C. What else? for as touching them that beleue not, it serueth to none other purpose but to reprove them, and to take from them all maner occasion to excuse themselves before God: and this is that quihilk Saint Paule speaketh, naming it the instrument of death and damnatioun. But as touching the faithfull, it serueth to an other vse.

M. To what?

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ing the
thiull.

C. First the Lawe maketh it knowne vnto them, that they can not be iustified by their workes: and so by humbling them, it doeth stirre them to search their saluation in christ. Secondly, wheras it requyreth more then is possible for any man to do, it warneth them to pray vnto God, that he would giue them strength, & also doth put them daily in remembrance of their faultes, to beate downe their pryde: Thirdlie, it serueth them in stead of a bridle, to hold them fast in the fear of God.

M. Then albeit for the time of this transitorie life, we neuer accomplish the law, yet it is not to be thought a vain thing, that it requireth of vs such a perfection: for therby it setteth vp a marke vnto vs, to the ende that we euery one, according to the grace wherewith God hath indued vs, might continually with so much more seruent affectioun walke

to-

towards it, and studie daylie more and more to come vnto it.

C. So it is meant.

M. Haue we not a perfect rule of all righteousness set out in the Law?

C. Yes, so perfect, that God demandeth none other thing of vs, then to follow it: and contrariwise, God disalloweth and refuseth whatsoeuer man taketh in hand to do besides: for obedience is the onlie sacrifice quhilk he requyreth.

Obedi-
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rethoi

M. To what purpose then doth all those monitions, declaratiōs, exhortations, and commaundementes serue, quhilke the Prophetes make and the Apostles?

C. They are no thing else but expositions of the Lawe, quhilke lead vs to the obedience of the Law, rather then draw vs from it.

M. Yet it seemeth that the Law doth not set out euery mans particular vocation?

C. Whereas the Law of God prescribeth that we ought to render vnto euery man that that is his due, wee may right well gather therof what euery mans duetie is in his state & calling: further, (as we haue already said) the residue of the Scripture maketh a more particular & plaine declaration of the same: for the selfe same thinges, quhilke God hath
in few

in few words cōprehended in these tables of his Cōmandements, other parts of the Scripture do intreit here & there more at large?

xxiiii

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M. Seeing we haue nowe spoken sufficiently of the right seruing of God, (that is to say, of obedience to his will) quhilk is the second part of the honour dew vnto him, let vs now treat also of the third part?

C. We haue said heere before, that the third maner of honor quhilk he demandeth of vs, is to call vpon him, & to seek for helpe at his hand in all our needs.

M. Doest thou meane that we must cal vpon him alone?

C. Yea: for he challengeth this as a peculiar honour dew vnto his diuine Maiestie.

M. Since it is so, after what sort is it lawful for vs to requyre succour at mans hand?

C. There is great difference betweene those two things: for we call vpon the name of God, to protest that wee look for no help but at his hand, hauing our whole affiance in him, and in none else: yet in the meane time we seeke the helpe of men so far forth as God giueth vs leaue, and as he hath lent them meanes to succour vs.

M. Then to demand succour of men, is no thing at all contrarie to this, that we are bound

bound to make our praier onely vnto God for help, for so much as we put not our trust in them, neither seek their succour, but so farre forth as God hath ordained them-maisters and bestowers of his goods to our necessitie and comfort.

C. Ye say well: and in verie deede, what so euer benefit we receiue at any mans hand, we are bound so to take it, as if God him self did delyuer it vnto vs: for the truth is, that it is he who sendeth vs al those things by their handes.

M. Is it not then our deuty to giue thanks vnto men for their benefites, seing the Lawe of nature so teacheth vs

C. Yes, and it were for no more, but for that it hath pleased God to cal them to such honour as to be the dealers and distributors of his benefites, for God in so doing doeth binde vs vnto them, and wil that we take the same thankfully at their handes.

M. It appeareth by this, that we may not cal on Angels or Saints departed for help

C. It is certaine: for as touching Saints departed, god hath not appointed vnto them anie suchie office, as to help vs. And as concerning his Angels, although he doeth vse them as Ministers to serue for our helth,

Neither
Angels
nor saint
departe
are to be
called v
pon for
any hel

yet is it not his will that we should cal vpon them for helpe, either haue our refuge vnto them in time of neede.

M. Then what soeuer is not agreable to the order quhilk God hath set scorth vnto vs is repugnant vnto his will?

An eni-
lent to-
ken of in-
fidelitie.

C. I meane no lesse: for if so be we be not content with that order quhilk God hath by his word set forth vnto vs, it is a most certain token of infidelitie. Moreouer, if in stead of seeking vpon God alone for helpe in all our needes, we shall haue recourse vnto Angels or any other creatures, putting any parte of our confidence in them, we commit therein damnable idolatrie, by attributing vnto the that thing quhilk ought to be peculiarly reserved vnto God.

xxxv.
Sunday.
ps praier

M. Let vs come now to the right maner of prayer vnto God. Is it enough to pray with the tongue, either is a feruent mynde, and earnest affection of the heart also requyred?

psal. 115.
psal. 29.

C. The tongue is not alwaies necessarie in praying: but the vnderstanding & earnest affection are alwaies necessarily required.

M. How proue you that?

C. For so much as God is a Spirite, he requyreth alwaies the heart: & as at all other times so specially in time of praier, when we

shew

shew our selues in his presence, & enter into communication with him: and therupon he maketh a restraint of his promise, saying, that hee will be at hand to heare onely all them quihilk cal vpon him in truth: cōtrariwise, he pronounceth them accursed, quihilk pray hypocritically, or without an earnest affection.

M. Then al sie praier as be made only with the mouth be vnprofitable and to no vſe?

They are
cursed of
God that
praie
without
hartie
affection

C. They be not onelie vnprofitable, but prouoke God to displeasure.

M. What maner of affection is requyred to make the prayer acceptable?

C. We must first of all haue such a feeling of our pouerty & wretchednes, that we may perceiue an earnest vexatioun and greife of minde, through the lothſomnes of sinne, we m^y also haue a seruēt desire to obtain grace at Gods hand, quihilk desire must kindle our hearts, & ingender in vs seruent prayer.

M. Doe these things proceede of our nature? either are they giuen vs by the speciall goodnesse of God?

C. God must worke therein; for we are of our selues dul, & without al lust to praier: but the Spirite of God doeth stirre vp in our heartes such sighes, as no tongue is able to expresse, & indueth our mindes with such a

Rom. 8.
Galat. 4.

zeale, and feruent affectioun, as God requy-
reth in praier.

M. Doth this doctrine teach vs, that we
ought not to dispose, and stirre vp our selues
to prayer?

C. No thing lesse: but rather contrari-
wise, so oft as we do feele our selues cold, &
not disposed to prayer, we ought to mak our
supplication vnto the Lorde, that it woulde
please him to inflame vs with his Spirit,
whereby we may be framed to prayer, with
such affection of mynde as we ought to doe.

M. As touching the vse of the tongue,
doest thou not count it vtterlie vnprofitable
in making of prayers?

C. No: for the wordes quhilk the tongue
vttereth, do many times helpe, stirre vp, and
confirm the minde, so that it is not so easilie
drawen from God. Moreouer for so much as
the tongue is created of God for his glorie,
aboue all other members of the bodie, it is
reason, that the tongue be employed by all
means to that vse: finally the very feruent af-
fection of the hart, doth many times through
a vehemēt motiō, enforce the toug to speak
though a man did not purpose so to do.

xxxvi
iūday.

M. Since it is as thou sayest: to what pur-
pose is it for to pray in a langage that a man
doth

doth not vnderstand?

C. It is a very mocking of God, and a superstitious hypocrisie.

To pray
into a
strange
language
is a mock
ing of
God.

1. Cor. 14

M. When we make our prayers vnto God do we it at al adventures without sure knowledge: whether we shall obtaine any profite or not: either ought we to be surely perswaded that our prayers will be heard?

C. We must haue this euermore as a sure ground in al our prayers, that they shalbe accepted of God, & that we shall obtaine our request, so farre soorth as it shalbe expedient & necessary for vs: wherupon S. Paule saith that the right inuocation and praying vnto God proceedeth offaith. For if we haue not a sure trust in the mercie of God, it is vnpossible to make our praiers vnto him aright.

Rom. 10

M. What saist thou then of them quihilk be in doubt, whether God will heare them or not?

C. There prayers are vtterly voide, seeing God hath made no promise to any such praiers: for he saith, what so euer we shall aske, if we beleue, he will grant it vnto vs.

Mat. 12.

Marc. 11

M. It remaineth now to knowe by what meanes, and in whose Name we may come by this sure confidence, to present our selues before God, considering that we are vyle

Three
things
make vs
bolde to
make of
God.

1. His
promise
Psal. 50.
91. 145
Isa. 30. 65
Ierl. 2.
Mar. 6.
2. His
Sprite
Roma. 8.
The me-
diationn
of Christ
1. Tit. 2
Hebr. 4
3. Iohn. 2.

We may
not pray,
but in
the name
of our
Saviour
Christ.
Iohn. 14.
Ephel. 3
Hebr. 4
Roma. 8.

sinner and farre vnworthie so to do.

C. First of all, we haue promises of God, wherupon we must stay our minds, without hauing any regarde of our owne worthines. Secondly (if we be the children of God) he doth incourage vs, and push vs forward with his holy Sprite, to come to him familiarly as to our father: & that we should nor be afraid to come before his glorious Maiestie, (although we bee but as poore wormes of the earth, & moste wretched sinners, he hath giuen vnto vs our Lord Iesus to be our Mediatour, to the intent that we by the meane of his merites, hauing recourse to God, might haue an assured trust to finde grace.

M. Doeest thou meane it thus, that we may not call vpon God by prayer, vnlesse it be in the name of our Sauour Christ?

C. Yea: for we haue an expres commandement so to doe: & in so doing wee haue a sure promise, that through his intercessioun all our requests shalbe granted vnto vs.

M. Is it not then a foolish presumption, to present our selus boldly before God, since we haue Christ for our Aduocate, and let him before vs, to the ende that God may for his sake accept both vs and our prayers.

C. No verelie: for we make our prayers,

as it were, by his owne mouth, for so muche as he him selfe openeth the way for vs, and maketh our prayers to be heard, yea and in-treateth also continually for vs.

M. Let vs treat nowe of the substance of our praier. Is it lawfull for vs to pray for all things that we fantasie, either is there a certain rule to pray? xxxviii
Sūday.

C. If we should follow our owne fantasie in making our praier, they should be verie ill framed. For we are so blinde, that we are not able to iudge what is meet to be praied for: moreouer, al our desirs ar so inordinate, that it is expedient for vs to brydle them. We may
not fra-
me our
prayeris
accor-
ding to
our own
fantasie,
but as
Gods
worde
teachech
vs.
Math. 6

M. What is then to be done?

C. We must learne of God what is meete to be praied for, seeing hee alone knoweth what is necessarie for vs, and that he leadeth vs, as it were by the hande, so that wee our owne selues do nothing bot follow.

M. What instructioun hath he giuen vs for prayer?

C. He hath taught vs sufficiently, how & wherefore to pray, throughout the whole scripture, but to the intent to bring vs to one certaine and sure marke, he hath set forth vnto vs one manner of prayer, wherein hee hath breisly cōprehēded al such points as be

meet or lawfull for vs to demand.

M. Rehearse that forme of Prayer?

Mat. 6.
Luc. 11.

C. It is the verie same that our Lorde Iesus taught his Disciples to pray. For when they asked of him how they should pray, he answered that they shoulde say on this wyse:

The prai-
er quhilk
the Lord
him self
taught vs

Our Father quhilk art in Heauen, halloved be thy Name: Thy Kingdome come: Thy will be done in earth as it is heauen, Give vs this day our daylie bread: And forgine vs our dettis, even as we forgine our detters: And lead vs not into tentation, bot deliuer vs from exill, For thyne is the kingdome, the power, & the glorie, for ener. So be it.

M. For the more easie vnderstanding hereof, tell me how manie articles be contained heerin?

The diu-
sion of
the lords
praier.

C. Six: wherof the first three do concerne the glorie of God, without any consideration of our selues: the other three touche vs properly & concerne our wealth & profite.

M. Why then, ought wee to desire any thing of God, that bringeth no manner of commodity vnto our selues?

C. This is true, that God of his infinite goodnes doth dispose and order all thinges in such sort, that no thing can turn to the glorie of his Name, quhilk is not also profitable vnto vs: so that when his Name is sanctified and

and honored, he maketh it redounde to our sanctification: & when his kingdome cometh, wee are after a sorte partakers thereof, yet notwithstanding our duty is at such time as we aske these things, to haue only regard to his honour, without any consideration to our selues, or to our owne commoditie and profite.

M. By thy saying then, though these three first petitions are greatly profitable to vs: yet we may not make the for any other purpose but onlie to desire to haue God honoured.

C. It is euen so: and lykewise, albeit the three last requestes be ordained to pray for thinges expedient and necessarie for vs, yet euen in them also wee ought most earnestlie to seek Gods honour, so that it muste be the chief ende and marke wherevnto all our wishings and desires should be directed.

M. Let vs come now to the exposition of it: & before that wee proceede any further, wherefore is God named heere our Father, rather then by some other name?

C. Since in tyme of prayer specially we ought to haue a stedfast assurance of Gods fauour in our consciences, it pleaseth God to be called of vs by a name quhilk soundeth nothing but all sweetenesse, bountie & mer-

xxxvii

Sunday

In what

sense we

call Go

Father.

cifulnes, therby to driue away al doutfulnes
& feare, & to make vs conceiue a bold cou-
rage to come familiarly into his presence.

M. May we then come boldly and famili-
arlie vnto God, euen as a childe may vnto
his Father?

C. Yea: & with a great deale more assured
confidence: to obtaine what so euer we shall
desire: for if we being euil, can not chose bot
giue vnto our children bread & meite when
Mat. 7. they ask it, how much lesse can our heavenly
Father refuse to giue vs suche thinges as wee
haue need of, since he is not onely good, but
the very soueraigne goodnes it self.

M. May we not proue sufficiently by this,
that god is named our father, the same thing
quhilk we affirmed touching Christ, that our
prayer ought to be grounded vpon sure trust
in his merites and intercession?

C. Yes certainelie: for God doth acknow-
ledge vs none otherwise to be his children,
but onlie in so much as we be the members
of his Sonne Christ.

Why we
call him
our Fa-
ther.

M. Wherefore doest thou not rather cal
God thy Father, then our Father, as it were
in common?

C. Euery faithfull man may right wel call
god his father particularly: but in this form

of

of prayer our Sauour Christ doeth teach vs to pray in common, that we might remember therby the duetic and charity quhilk we owe to our neighbours in our praiers, & to admonish, not to care only for our selues.

M. What meaneth this clause, *Quhilke art in Heauen?*

C. It is as muche to say, as to name him high, mightie, and incomprehensible?

M. To what purpose serueth that?

C. That when we call vpon him by prayer we might learne to lift vp our mindes, and to withdraw our imagination from thinking any thing of him worldly or earthly, and that we shoulde not measure him by our fleshlie iudgement, and so make him subiect to our will or appetite, but rather that wee might with all humblenes of mynde, honor his excellent maiestie: and also that we might haue occasion to put so much the more our truste assuredlie in him, considering that he is lord and Maister of all.

M. Make an exposition of the first petitiō?

xxxii
Sūday

C. The Name of God is his honour and renome, whereby he is sanctified and praised among men: therefore we desire that his glorie may be aduanced aboue all thinges, and euery where.

The fi
petitiō

M. Doest

M. Doeſt thou meane that his glory may either increaſe or diminifh?

C. No verelic in it ſelfe: but the meaning hereof is that it may be knowne as it ought to be, & that all the workes quhilk God dois may appear vnto men to be glorious, euen as they be in verie deed, ſo that he might by all meanes be magnified.

The 1.
petition,
touching
the king-
dome of
God.

M. What doeſt thou meane in the ſecond request by the Kingdome of God?

C. This kingdome conſiſteth principally in two points: that is to ſay, firſt in that he gouerneth his elect through his holy Spirit, & againe in that he deſtroieth the wicked, quhilk will not become ſubiects to his kingdome, to the ende that it may euidentlie appeare that there is no power able to withſtand his power.

M. What vnderſtandeſt thou in praying that his kingdome may come?

C. That it woulde pleaſe God from day to day to increaſe the number of his faithful flocke, that he woulde continually more and more beſtow the giſtes of his holy Spirit among them, vntil the time come, when they ſhal be fully replenifhed: that he woulde alſo cauſe the light of his treuth more and more to ſhine, & that he woulde in ſuch wiſe make
his

his iustice to be knowne, that the deuill and his kingdome of darknes may come to vtter confusion, and that all wickednesse may bee cleane abolished and rooted out.

M. Is not this request performed dailie?

C. It is partly fulfilled: yet we desire that it may be continually increased, & aduanced, vnto such time as it shall come to full perfection: quhilk thing shal be at the day of iudgment, what time God alone shalbe magnified & al creatures shalbe abased & subiect vnto his maiesty, & so he shalbe al in all things.

1. Cor. 15

M. In what sence prayest thou that Gods will may be done?

XL
Sūday.

C. That all creatures may be subiect to him and obey him in such sorte, that what so euer is done, may be pleasant to him.

The 3.
request
touching
the accomplisment
of Gods will

M. Doeſt thou meane then, that nothing may be done contrarie to his will?

C. Our request is not only that he would bring all thinges to passe as he hath appointed by his vnsearchable counsell: but that he would beate downe all rebellion, so that all wils may obey his will onlie.

M. In so doing, doe we not vtterly refuse our owne wils?

C. Yes vtterlie: and wee pray not onelie that he would bring to nought such desires

as be against his will, but that he would also create in vs newe myndes and newe heartes that our owne will being set aparte, his Spirit may work such a will in vs, as may be in all points agreable vnto him.

legene-
ration.

M. Wherefore puttest thou vnto it, in earth as it is in heuen?

C. Because the Angels quihilk be his heauenlie creatures, studie nothing but to please him without any motioun to the contrarie: wee desire, that the lyke may be done in the earth, and that all men may be framed vnto a lyke willing obedience.

to we
God dis-
will is
one in
cauill

M. Come now to the second part: what doest thou meane by the daily bread quihilke thou askest?

XLI.
Sunday.
The 4
edition
what is
nent by
our dar
the bread

C. That word containeth al things whereof we haue need in this present lyfe: not only as touching meate, drinke, and clothes, but all maner of things that God knoweth to be expedient for vs in this world, whereby we may haue the fruitioun of his benefites in quyetnes.

M. Why beggest thou of God thy daily nourishment, since he hath given a charge vnto all men to get their liuing with the labour of their hands?

C. Albeit we are commanded to labour for

for our liuing, yet all our labour, diligence, and prouision that we can make, is not able to procure vs a liuing; but the only blessing of God vpon our handes and trauell, quhilk prospereth the thinges we goe about in his Name. Moreouer, this is to be considered, that it is not meate or drink that nourisheth vs, (notwithstanding we be commaunded to make prouisioun for those thinges) but the power of God mainteineth our life, and we vse them onlie as instruments.

M. Why callest thou it, our bread, since we desire that it may be giuen vs?

C. That commeth of the onelie bountifullnesse of God, whose pleasure it was to name it ours, albeit it is no thing at all due vnto vs: and againe by this worde we are put in remembrance not to desire an other mans breade, but that onelie quhilk we shall come by, by honest and lawfull meanes agreeable to Gods ordinance.

M. Why sayest thou, this day, and dailie?

C. These two words do teach vs to be contented, and not to wishe more then is sufficient for our necessitie.

M. Seing this is a common prayer belonging indifferently to all men, how is it that the rich (who haue provided aboundance of goods

God
must
bless
our
labors

Where
fore we
call
it
dailie
bread

goods for a long time) may make this petition for one day?

C. All men both rich and poore must vnderstand, that what goods so euer they haue, they can no thing profite them, but so farre forth as it pleaseth God to giue them the vse thereof, so that when we haue plenty, yet we haue no thing, vnles he of his goodnes giue vs also the fruition and vse of the same.

XLII

Today.

The 5.

petition.

Tuching

forgiue-

nes et

finnes,

M. What is contained in the fift request?

C. That it would please God to forgiue vs our dettes.

M. Is there any man liuing so iuste, that needeth not to make this request?

C. No surelie: for our Lord Iesus prescribed this forme of praier to his Apostles for the behoofe of his whole Kirk: so then whoeuer would exempt him self from this, refuseth to be of the company of Christs flock & in very deed the Scriptures do plainly testifie, that the most perfect man that is, if hee would alleage one point to iustifie him selfe thereby before God, should be found faulty in a thousand: it is meet therefore that euery man haue a recourse continually vnto Gods mercie.

Iob. 9.

C. After what sort thinkest thou that our finnes be pardoned vs?

C. Euen

C. Euen as the verie words of Christ doe sound: for as much as our sinnes be as dettes, wherby we are holden fast bound vnder the danger of euerlasting damnation, we make supplication vnto God, that he would of his meere goodnes pardon them.

M. Thou meanest then, that we obtaine forgiveness of our sinnes, by the free mercy of God onelie?

In what
sort our
sinnes are
forgiuen

C. Yea: for we can by no meanes make amends for the least fault that we haue committed, if God did not vse his bountifull liberalitie towards vs, by forgiuing them free lie every one.

M. What profite commeth to vs by that, that we are pardoned of our sinnes?

C. By this meanes we are als acceptable vnto God, as if we were iust and innocent, & also our consciences be surely perswaded of his Fatherly loue towards vs, wherby we attain to euerlasting lyfe and felicitie.

The frute
of remi
ssion of
sinnes.

M. When thou makest thy praier, that he would pardon vs our dettes, euen as wee pardon our debtors, dost thou meane heere by that we deserue to haue our sinnes forgiven in that that we forgiue other men their faultes?

Our sin
be par
doned
free lie

C. No verelie: for by that meanes wee

Should not haue pardon of our sinnes freely, neither shuld the remission of them be sufficiently grounded on the satisfactiō quhilk was made in the death of Christ, as it ought to be: but in that we forget the wrongs done to vs, we follow his example in gentlenesse & meeknesse. And now to declare that we are his children, he hath giuen vs this as a badge to be knowne by, & to certify our selues that we are so. On the other part also he doth vs to wit, that we may look for no thing of him but extremitie & rigour, if we be not readie to pardon, & shew fauour vnto them quhilk be in fault towards vs.

Whome
God re-
fuseth to
count as
his chil-
dren.

M. Thou meanest then, that God here refuseth to take them for his children, quhilk can not forget wrongs comitted against the and that they should not thinke them selues to be partakers of the heavenly forgienes?

C. Yea verelie: and also to the end that all men might haue knowledge that the self same measure, quhilk they meat vnto other shall be paid vnto them againe.

XLII.
Sunday.
The first
petition.

M. What is the next petition?

C. *Leade vs not into temptatioun, bot deliuer vs from enill.*

M. Makest thou but one request of this?

C. No: for the second part doth expound the first.

M. What

M. What is the substance of this petition?

C. We desire that God doe not suffer vs to fall to wickednes, neither permit vs to be overcome of the deuill, nor to be led with the naughty lusts of our flesh which continually warre against vs: but that he woulde giue vnto vs power to withstand them, holding vs vp with his hand, & keping vs alway in his sauegarde, to be our protectour & gyde.

Rom. 7.
Galat. 5
1 Cor. 5.

M. By what meanes is this brought to passe?

C. What tyme God doeth guide vs by his holy Spirite, thereby causing vs to loue goodnesse, and to hate euill, to seeke after righteousness, and to flee from sinne: for by his holy Spirite wee overcome the deuill, sinne, and the flesh.

M. Hath euery man need thus to be gyded?

C. Yea euery man: for the deuill watcheth continually for vs, euen as a roring Lioun, readie to deuoure vs: and wee on the other parte be so feeble and fraile, that he woulde out of hand overcome vs, if God did not both strenthen vs, & giue vs the victorie.

M. What signifieth this word, tentation?

C. The wylie gyles and subtile assaults of the deuill, wherwith he assaulteth vs: forasmuch as we are naturally apt to be deceiued,

Wher is
tentatio.

yea ready to deceiue our selues: & our wil is
Gen. 6.8. wholly bent to do euill, no whit to do good.

M. But wherefore requyrest thou of God, that he doe not lead vs into tentation, since that is an office belonging peculiarly to the deuill?

C. God of his infinite mercie doeth pre-serue his faithfull, not suffering the deuill to lead the out of the way, neither permitting that sin haue the vpper hand of them: so also he doth not onlie giue vp, cast of, and withdraw his grace from such as he wil punish, but also he deliuereth them to the deuill, committing them to his tyrannie: he strykethe the with blindnes, & giueth them vp into reprobate mindes, that they become vtterly slaues vnto sinne, & subiect to all tentations.

M. What meaneth the clause quhilk followeth, For thine is the kingdome, the power, and the glorie for euer?

C. It putteth vs againe in remembrance, that our praiers be grounded vpon God & his almightie power and goodnesse, & not in any thing that is in vs, since we of our selues be vnworthy once to open our mouthes to call vpon him: againe we are taught hereby to conclude al our prayers in the praising of his power and goodnesse.

M. Is

M. Is it not lawfull for vs to ask any other petition or thing, then is here rehearsed? XLIII
Sūday.

C. Albeit wee are not forbidden to vse other wordes, and to frame them also after an other sort, yet there can no prayer be acceptable vnto God, vnlesse it be in effect and sense framed after this, quhilk is vnto vs, as it were, a perfect rule whereby to pray as wee ought to do.

M. It seemeth now conuenient time to come to the fourth point, touching the honour due vnto God?

C. We haue said alreadie, that it consisteth in acknowledging with the heart, and in confessing with the mouthe, that God is the authour of all goodnesse, that therby we may honour him. The 4.
kinde of
honour
due to
God.

M. Hath God set forth no rule to teache vs how we should do this?

C. All the examples in the Scripture of praising and thankesgiuing, ought to be as rules vnto vs.

M. Is there no thing conteined in the Lords praier touching this matter?

C. Yes: for in that we pray that his Name may be glorified, we desire also that all his workes may be seene (according as they be in deed, excellent & praise worthie: in such

fort that if he punish vs, wee may thereby praise the vprightnesse of his iudgement: if he pardon our faultes, we may thereby haue occasiō to magnifie his mercy: when he performeth his promise, we may acknowledge him to be the infallible trueth: briefly we require that there be no thing at al done wher in the brightnes of his glory be not shewed forth vnto vs: and this is to giue vnto him the laude and praise of all goodnesse.

M. What conclusion may we gather of al that we haue hitherto spoken?

Ioan. 17.
What e-
uerlasting
life is.
Mat. 1.

C. We may well conclude of this the saying of Christ, that this is lyfe euerlasting, to know the verie liuing God and him whome he hath sent, our Sauour Christ: to knowe him, I say, to the end to render dewe honour vnto him, that thereby he may become vnto vs, not only a Lord & Maister, but also a Father, and Sauour: whereby also we on the other part may be his seruants, his children, & a people wholly consecrated to his glorie.

XLV.
Friday.
Euerlast-
ing life
is onred
vnto vs
by Gods
worde.

M. What is the meanes to come by a state so excellent?

C. He hath for the same purpose left with vs his holy word, quhilk is vnto vs as it were an entrie into the kingdome of heauen.

M. Where shal we seek for this his word?

C. It

C. It is contained in the holy Scripture.

M. How must we vse this worde, to haue this profite by it?

C. We must receaue it, being perfectlie perswaded therof in our conscience, as of an vndoubted trueth sent downe from heauen, submitting our selues vnto it with due obedience, louing it hartlie with a seruent and vntained affectiō, hauing it so printed in our hearts, that we may follow it and conformance our liues whollie vnto it.

M. Do all these things lie in our power?

C. No, not one of them all: but GOD worketh them in our heartes in this wise by his holy Spirit.

M. Is it not requyred of our parte, that we take paine, and doe our diligence both to heare and to read this doctrine, quhike is set forth vnto vs?

C. Yea doubtlesse: and first it is requisite that euery man priuatlie in his owne house giue him self to the studie of this worde: but principally euery man is bound to hant du-
 We must
 giue dili-
 gent la-
 bour to
 learne
 Gods
 worde.

M. Thinkest thou then that it is not enough that euery man do giue his diligēce to reade Gods worde in his owne house,

vnlesse they come also together to heare it preached openlie?

C. I thinke it necessarie, if God of his goodnesse do prouyde such meanes that we may heare it openlie.

M. What is the reason?

C. Because our Sauour hes set and established this order in his Kirk, not to the end that two or three onelie shoulde obserue it, but as a generall order for all men: and hee hath likewise declared that this is the onelie way to builde his Kirk, and to preserue the same: let vs therefore euerie one be content to haue recourse to this rule, & not become wiser then our Maister.

M. Is it then a thing necessarie to haue Pastours and Ministers in the Kirk?

C. Yea very necessarie: & at their mouths men are bound to receiue the worde of the Lord with al humble obedience: so that who soeuer doth set light of them and regardeth not to heare their sayings, they contemne also Iesus Christ, and deuide them selues from the fellowship of his flock.

M. Is it sufficient that we haue bene once instructed by their meanes, either else muste we heare their doctrine continually.

C. It is no thing for a man to begin well, vnlesse

phel. 4

pastours
Ministers
the
church
necessarie.
at. 10.
1k. 10.

vnlesse he continue still in the same: for we must keep vs in Christs schoole, & continue still his scollers vnto the end: & for that cause hee hath ordained Ministers in the Kirke to teach vs continually in his Name.

M. Is there none other meane besides his worde, whereby God sheweth him selfe vnto vs? XLVI.
Sunday
Of Sacraments.

C. God hath ioyned the Sacramentes with the preaching of his worde.

M. What is a Sacrament?

C. A Sacrament is an outwarde token of Gods fauour, quhilk by a visible signe doeth represent vnto vs spiritual things, to the ende that Gods promises might take the more deip roote in our hearts, & that we might so much the more surely giue credit vnto the.

M. What? is this possible, that a visible & a materiall signe should haue such vertue to certifie our conscience?

C. No, not of it selfe: but God hath ordained it for such an end.

M. Since it is the proper office of Gods holy Spirit, to seale & print the promises of God in our hearts, how canst thou attribute or giue this property vnto the Sacraments? The difference
betwene
Gods
Spirit
his Sa-
ment

C. There is a great difference betweene the one and the other: for Gods Spirit is he alone

alone, who in very deed is able to touch and moue our hearts, to illuminate our mindes, and to assure our consciences in such sorte, that al these ought to be accounted his only workes, so that the whole praise and glorie heereof ought to be given vnto him onelie: notwithstanding, it hath pleased our Lorde to vse his Sacraments as second instruments thereof, according as it seemed good vnto him, without diminishing any point of the vertue of his Spirite.

M. Thou meanest then, that the efficacye of the Sacramentes doeth not consist in the visible signe, but whollie in the working of the Spirit of God.

C. I meane euen so: according as it is Gods pleasure to worke by meanes by him ordained, without any derogation thereby to his glorious power.

M. What moued God to institute suche instruments or meanes?

C. He ordained them to help and comfort our weaknesse: for if we were of a spirituall nature, as the Angels are, then we were apt to consider both God and his manifold graces after a spiritual maner also: bot for as much as we are clogged with erthly bodies, it was needfull for vs that God did institute
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OF SACRAMENTS.

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sensible signes, to represent vnto vs spirituall & heavenly things: for otherwise we could not comprehend them. Moreouer it is necessarie for vs, that all our senses be exercised in his holy promises, that we might be the better stablished in the same.

M. Since God hath ordained his Sacramentes for our necessitie, it were a point of arrogancie and presumption, to thinke that they might be aswell left of, as vsed?

XLVIII

Sunday

The Sacramentes are necessarie.

C. Ye say trueth: so that whosoever doth willingly forbear the vse of the, esteeming them as things more then needeth, he dishonoureth Iesus Christ, he refuseth his grace, & doth quench his holy Spirite.

M. But what assurance of Gods grace be the Sacraments able to giue, seeing both the godly and wicked do receiue them?

C. Albeit the infidels & wicked doe make the grace (quhilk is presented vnto them by the Sacramentes) of none effect, yet it followeth not that their office & property is such.

M. Howe, and when is it, that the Sacraments haue their effect?

C. When a man receiueth them in faith seeking only in them Christ and his grace.

What Sacrament doeth their tea.

M. What meanest thou by saying that we may seek no thing else but Christ in them?

C. I fig-

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is Sa-
mets.

C. I signifie thereby, that we may not occupie our minds in considering the outward signes, as though we should seeke our saluation in them : neither may we imagine that there is any peculiar vertue inclosed in them but contrariwise do take the signe for an aide to lead vs straight to Christ, and to seeke in him saluation and all our felicitie.

M. If faith then be requyred in the ministration of them, how are they giuen vnto vs to strengthen vs in the faith, and to assure vs of Gods promises.

C. It is not enough that faith be once begun in vs for a time, but it must still be nourished and mainteined: so that it may growe daily, & be increased in vs. For the nourishment, strength & increase therof, God hath
a.4. given vs the Sacraments: the quhilk thing S. Paule declareth, saying, that the vse of them is to seale the promises of God in our harts.

M. But is not this a token of infidelity, when we do not beleene the promises of God, vnlesse they be confirmed vnto vs by some visible signe, as an aide ioyned vnto them?

C. It is a token of a weake faith, and yet
s
dren
or
per-
n
ife. the faith of al the children of God is sic, notwithstanding they cease not therefore to be faithfull, albeit they haue not as yet attained

vnto the perfection therof. For so long as we
line in this world, there abideth continually
certain remnants of vnbeleefe in our fleshe:
& therefore we must endeavour by all meanes
continually to profite and increase in faith.

M. Howe many Sacramentes be there in
the Kirk of Christ?

C. There be but two quhilk be common
vnto all men, and quhilk Christ him selfe or-
dained for the faithfull.

XLVIII
Sūday
Howe
manie
Sakra-
mentes
there be

M. What be they?

C. Baptisme, and the holy Supper.

M. In what pointes doe they agree; and
wherin differ they, the one from the other?

Of Bap-
tisme

C. Baptisme is vnto vs an entrie into the
Kirk: for it witnesseth vnto vs, that whereas
we were before strangers from God, he doth
now receiue vs into his familie. The Supper
of the Lord is a testimonie vnto vs, that God
will nourish & refresh vs with food, euen as
a good maister of an house studies to sustene
and feede such as be of his household.

M. To the ende that wee may vnderstand
them both so much the better, let vs cōsider
them aparte one after an other. First, what is
the signification of Baptisme?

C. It standeth in two pointes: Firste, our
Lord representeth vnto vs herein the remis-
sion

Rom. 6.
Ephes 3

sion of our sins: secondly our regeneration.

lix. Friday. the miserie of new birth in Baptisme.
 M. What similitude hath water with those things, that it may represent them?

C. First the remission of sinnes is a manner of washing, whereby our soules are clenſed from their filthineſſe, euen as the filth of our bodie is waſhed away with water.

M. What ſaiest thou of regeneration?

Therefore new water powred at the ad-
 C. Because the beginning of our regeneration standeth in the mortification of our nature, & to the ende that we become new creatures through the spirit of God: therefore the water is powred vpon the heade to ſignifie that we are dead or buried, and that in ſuch ſort, that our ryſing again into a new life is therewithall figured: in that, that the powring of the water is but a thing of a very ſhort continuance, & not ordained that we ſhould be drowned thereby.

M. Thou meanest not that the water is the waſhing of our ſoules?

Ioh. 1. Pet. 1
 C. No: for that belongeth to the bloode of our Sauour Chriſt alone, quhilk was ſhed that all our filth might be wiped away, and that we might be counted pure and without ſpot euē before God: the quhilk thing then taketh effect in vs, what time our conſciēces be ſprinkled therewith by Gods holy Spirit, but

but the Sacrament doth testifie and declare it vnto vs.

M. Meanest thou then that the water standeth in none other steade vnto vs but as a figure?

The water is not ane bare signe.

C. It is such a figure as hath the veritie ioyned vnto it: for God keepeth his promise and deceiueth no man: wherefore it is certaine, that remission of sinnes, and newnesse of life is offred vnto vs in Baptisme, and that we receiue the same there.

M. Is this grace receaued indifferently of all men?

C. No: for diuerse through their wickednesse, cause it to stand them in no stead: neuerthelesse the Sacrament looseth not his property, albeit that none feelee the comfort therof, but onlie the faithfull.

M. What thing is that, whereby our regeneration is wrought in vs?

C. By the death and resurrection of our Saviour Christ: for his death standeth in this stead vnto vs, that by it our old Adam is crucified, and our sinfull nature, is (as it were) buried, so that it beareth no more rule in vs. As touching the newnesse of life, quhilke is to be obedient to Gods will, that we obtaine by his resurrection.

Whereby we are renewed in Spirit.

M. How

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M. How doe we obtaine this grace in Baptisme?

C. Becaus we ar there clothed with Christ, and indued with his holy Spirit, if so be that we make not our selues vnworthy of his promises, quhilk be there giuen vnto vs.

M. As touching our part, what is the right vse of Baptisme?

C. The right vse therof standeth in faith and repentance: that is, in that wee be sure that we haue our consciences clenfed in the blood of Christ: and in that we both feele in our selues, and make it knowne to others by our workes, that his Spirite abideth in vs, to mortifie our affections, and so to make vs redie to do the will of God.

M. Seeing all this is requyred in the right vsing of Baptisme, how is it that litle childre be baptized?

C. I did not meane that faith and repentance ought alwaies to goe before the ministration of this Sacrament: for that is onely requisite in them that be of age and discretion: so that it is sufficient, if the litle childrer shewe foorth the frutes of Baptisme, when they are come to sufficient age to know it.

M. How wilt thou proue, that there is no inconuenience in this doing?

C. For

C. For in like maner Circumcission was a Sacrament of repentance, as Moises & the Prophets do witnesse, and also a Sacrament of faith, as Saint Paule teacheth, & yet god did not debarre litle children from the receiuing of the same.

Dent,
Ierem,
Rom,

M. No: but art thou able to proue sufficiently, that there is as good reason that they should be receiued to Baptisme as that the other should be circumcised?

C. Yea: for the same promises quhilke God did make in time paste to his people of Israell, are now extended vnto all coastes of the world.

The p
mises
which
were
made
to the
Iewes
only.
now o
ffered to
men.

M. And followeth it therefore, that wee must vse also the signe?

C. Yea, if we will consider the thing effectuellie: for Christ hath not made vs partakers of that grace, quhilk belonged in time past to the children of Israel, to the intent he wald in vs diminish or obscure it, but rather to shew forth his goodnes more euidentlie and in greater abundance.

M. Doeest thou count then that if we did denie Baptisme to litle Children, the grace of God shoulde be diminished by the coming of Christ?

C. Yea surelie: for we should be by that,

meanes destitute of the expresse signe of Gods bountifull mercie towards our children, the quihlk thing they that were vnder the Lawe, had: and in very deede this thing serueth highlie to our comforte, and to the stablishing of the promise, quihlk hath bene made vnto vs from the beginning.

M. Thy minde is then, that forasmuch as it pleased god in old time to declare him self to be the Sauour, yea of litle children, and that he thought it also good to seale his favorable promises in their bodies by an outward sacrament, that therefore it is very good reason, that ther be no les tokens of assurace after Christs comming, since the selfe same promise continueth still, and is more openly vttered aswell by word as deede.

C. Yea: and moreover it seemeth a thing worthy of notable reprehension, if men wale doe so much wrong vnto children, as to denie them the signe, quihlk is a thing of lesse price, since the vertue and substance of Baptisme belógeth vnto them, quihlk is of much higher estimation.

M. For what consideration ought wee to baptise litle children?

C. In token that they are inheritors of the blessing of God, quihlke is promised to the seede

feed of the faithfull, that when they come to age, they should be instructed what the meaning of Baptisme is, to profite them selues thereby.

106.

1, 6.

M. Let vs now speake of the Supper: and first what is the signification thereof?

11
Sūday

C. Our Lorde did ordaine it to put vs in assurance, that by the distribution of his bodie & blood our soules are nourished in the hope of lyfe euerlasting.

Of the
Lorde
Supper

M. Why is it that our Lorde representeth vnto vs his bodie by the bread, & his blood by the wine?

C. To signifie vnto vs, that what proper-
tie the bread hath towards our bodies, that
is to feed & sustaine them in this transitorie
life; the selfe same proper-
tie also his bodie
hath touching our soules, that is, to nourish
them spirituallie. And in lyke maner as the
wine doth strengthen, comfort and reioice
man; even so his blood is our full ioye, our
comfort and spiri-
tall strength.

Christ
offereth
to vs h
bodie
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be the
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M. Doest thou meane, that we muste be
in deed partakers of the bodie and blood of
the Lord?

Ye on
stay of
our eni

C. I meane so; for since the whole truste
and assurance of our saluation doeth consist
in the obedience quhilk he hath performed

vnto God his Father (in that that God doeth accept and take it as if it were ours) we must first possesse him, seing that his benefites do not belong vnto vs, vntill he haue first giuen him self vnto vs.

M. Why? did not Christ giue him selfe vnto vs what time he gaue him self to be crucified, that thereby we might be brought in to the fauour of God his Father, and be deliuered from damnation?

C. Yes: but that doth not suffice, vnlesse we doe receiue him with all, in such sorte as we may feele in our consciences the frute & efficacy of his death and passion.

M. Is not faith the readie meanes to receiue Christ by?

C. No doubt: and not onelie in that wee beleeue that he died and rose againe to deliuer vs from euerlasting death, & to procure vs also euerlasting life, but also by that he dwelleth in vs, and is ioyned with vs as the head with his members, to the ende to make vs partakers of all his graces by the force of this ioyning together.

M. Haue wee Christe ioyned vnto vs by none other meanes then by his Supper?

C. Yes: for we receiue Christ with the fruition of his benefites, by the preaching of
the

OF SACRAMENTS

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the Gospell, as S. Paule witnesseth in that
that our Lord Iesus doth promise vs therein, Ephes.
that we are bone of his bones, and fleshe of
his fleshe: & againe, that he is the breade of ^{iohn, 6.}
life quhilk came down from heuen to nourish ^{iohn, 13}
our soule: and in an other place, that we are
one with him, euen as he him self is one with
his Father, & such like.

M. What is there more to be had in the
Sacrament? or to what vse doeth it serue vs
besides?

C. This is the difference, that this our ioy-
ning together is more euidentlie and plen-
teously set forth vnto vs: for albeit our sauior
Christ be in very deed exhibited to vs, both
by Baptisme, & by the preching of his word:
yet that is but in a part, as it were, & not fully

M. What is it then breiflie that we haue
by this signe of bread?

What
doth the
signe of
bread
teach

C. That the bodie of our Lord Iesus for
so much as it was once offered vp for vs in sa-
crifice, to bring vs into Gods fauour, is now
giuen vnto vs, to assure vs that we are parta-
kers of this reconciliation?

M. And what haue we by the signe of
wine?

What it
signifie
to vs by
the win

C. It assureth vs that as our Lorde Iesus
shed his blood once on the crosse for a

price and satisfaction of all our finnes, euen
so he now giueth it vnto our soules to drink,
whereby we should not doubt to receiue the
frute and benefite thereof.

M. By these thy answeres I gather that
the Lords Supper doth direct vs to the death
& passion of our sauioar Christ, to the intent
we may be partakers of the vertue thereof.

C. It doeth so: for euen then the onelie
and enerlasting Sacrifice was offered vp for
our redemption. Wherefore there remay-
neth now no thing else, but that we shoulde
have the frutes thereof.

M. The Supper then was it not ordained
to offer vp the bodie and blood of our Sau-
our to God his Father?

C. No: for there is none but he alone
vnto whom that office belögeth: for so much
as he is the enerlasting Sacrifice: but the
charge that he hath given vs, is that we doe
receiue his bodie, and not offer it.

M. Wherefore be there two signes in-
stituted?

LIII.

Sunday.

The or-

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of two

signes

was, for

our weak

ness.

C. Our Lord did that to helpe our infir-
mitie, signifying that he is as wel the drink as
the meate of our soule, to the end we might
be content to seek our nourishment fully &
whollie in him, and now here else.

M. Doeth

M. Doeth the second signe quhilk is the cup, belong indifferently vnto all men?

C. Yea, and that by the commandement of our Saviour Christ, contrarie whereunto we may in no wise do.

M. Receiue we in the Supper only the tokens of the things afore rehearsed, either are they effectually in deed there giuen vnto vs?

C. For so much as our Saviour Christ is the treuth it selfe, it is most certaine, that the promises quhilk he made at his Supper, bee there in deed accomplished, & that quhilke is figured by the signes is truelie performed: so then according as he there made promise and the signes do represent, there is no dout but that he maketh vs partakers of his verrie substance, to make vs also to growe into one life with him.

M. Howe may this bee done, seeing the body of our Saviour Christ is in heauen, & we are here as pilgrimes on the earth?

How
recei
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in the
Supper

C. Verelie it commeth to passe by the wondrous and vnsearchable working of his Spirite, who ioyneth easilie together things being far asunder in place.

M. Then his body is not presently included in the bread, neither his blood contained within the cup?

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C. No, but cleane contrariwise: if wee wil haue the substance of the Sacrament, we must lift vp our heartes into heauen, where our Sauour Christ is in the glorie of his Father, from whence wee haue sure hope, that he will come for our redemption: and therefore we may not searche him in these corruptible elements.

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M. So then thy iudgement is, that there be two things in this Sacrament: the substance of bread and wine, quhilk we see with the eie, touch with our hand, and taste with our mouth: and also Christ, by whome our soules are inwardlie nourished.

*III
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Cor. i.*
C. You say treuth: and in such sorte we haue therewith also a sure token, & as it wer a pledge of the rising againe of our bodies, in so much as they are alreadye made partakers of the signe of life.

M. How ought this Sacrament to be vsed?

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C. Saint Paule teacheth the right manner of the vsing thereof: quhilk is, that euery man examine him selfe before that he come vnto it.

M. Wherein ought a man to examine him selfe?

C. He must consider whether he be a true member of Christ?

M. Where-

M. Wherby may a man haue sure knowledge thereof?

The
tokens
of a true
Christi

C. If he haue true faith and repentance, and doe loue his neighbour with an vnfaigned loue, not keeping in his heart anie rancour, hatred, or debate.

M. But is it requisite to haue a perfect faith and perfect loue?

C. We muste needes haue both sounde, right, and not counterfaited: but to speake of such a perfection, as vnto quhilk no thing can be added, it can not be found in man: al-
so this Supper had bene a thing ordained in vaine, if none were meete to come to it, vnles he were throughly perfect.

M. By this saying, our imperfection doeth no whit hinder vs from comming thereunto

C. Rather contrariwise, it should stand vs in no stead, if we were not imperfect: for it is an help & succour against our infirmitie.

M. Doe these two Sacramentes serue to none other end, but to support and beare vp our imperfection?

C. Yes, they are also signes and badges of our profession, that is to say, by them we protest openlie that wee are the people of God, & make open profession of our christian Religion.

M. What

M. What shall we then iudge of him that refuseth to vse them?

C. We ought not to count him a Christian man: for in so doing he refuseth to confesse himself to be a Christian, & what else is that, but as it wer couertly to refuse Christ

M. Is it enough to receiue thē both once onelie in our life time?

C. Baptisme was ordained to be receiued but once: wherefore it is not lawfull to be baptised againe: but it is otherwise to bee thought of the Supper.

M. What is the reason thereof?

C. By Baptisme God doeth bring and receiue vs into his Kirk: & when he hath once receiued vs, hee declareth also to vs by the Supper, that he will feed vs continually.

M. To whom belongeth the ministratiō of Baptisme and the Lords Supper?

C. Vnto them who haue the charge to preach openlie in the Kirk: for the preaching of Gods word, & the ministratiō of the Sacraments be things iointly belonging to one kinde of office.

M. Is there not a prooffe to bee brought for this out of the Scripture?

C. Our Lord giueth speciall charge to his Apostles, as wel to baptise, as to preach: & as touching

touching the Supper, he giueth them iniunction to follow his example: now he did the part of a Minister, in that he gaue it to others

M. The Pastors, who be the Ministers of the Sacramentes, ought they to receaue indifferently euery person that commeth?

C. As touching Baptisme, for as muche as there be none in our tyme baptized but litle children, there ought to be no choysse vsed: but as touching the Supper, the Minister muste refuse to giue it to them that be vtterly vnworthie. who ought be the out to the Supper.

M. Wherefore?

C. Because that otherwise the Supper of the Lord should be defiled & dishonored.

M. But yet our Lord admitted Iudas to the holy Supper, notwithstanding his wickednes. Wherefore did he admit?

C. Yea: for his wickednes was hitherto hid: & albeit our Lord knew it right wel, yet was it not notorious & knowne vnto men.

M. What way is to be vsed then towards the hypocrites?

C. The Minister ought not to exclude & shut them out as vnworthie, but he must tarry vntil it shal pleis God to make their close wickednesse knowne.

M. What if him selfe knowe, or if he bee priuilie aduertised of anie such?

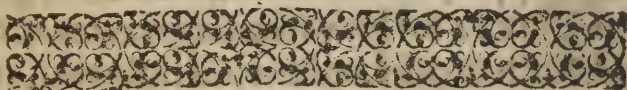
C. That

C. That is not a sufficient cause for him to denie them the Supper, vnles he haue the thing tried by sufficient prooffe, and therewith the iudgement of the Kirk.

M. Is it then meete to haue a politick order touching this mater?

C. What else? If the Congregation be well ordered, there must be certain appointed to watch, & take diligent heede for such open crimes as may be committed: and they hauing authoritie, ought in the name of the whole Kirk to inhibite such as be by no meanes meet, neither can be partakers thereof, without the dishonor of God, & the offence of the faithfull.

The end of the instruction of children in the faith.



THE MANER TO EXAMINE

Children, before they be admitted to

the Supper of the Lorde.

The Minister,

IN whome doest thou beleue?

The Chylde.

I beleue in God the Father, and in Iesus Christ his Sonne, and in the holy Ghost, and look to be saued by none other meanes.

M. The

M. The Father, the Sonne, and the holic Ghost, be they any more then one God?

C. No, although they be distinct in persons

M. What is the effect of thy faith?

C. That God the Father of our Lorde Iesus Christ, (and so by him of vs all) is the beginning and principal cause of al things, the quhilk he gouerneth in sic sort, that nothing can be done without his ordinaunce & prouidence. Next, y^e Iesus Christ his Sone came down into this world, and accomplished all things, quhilk were necessarie for our saluation: and ascended into heauen, where he sitteth at the right hand of the Father, that is, that he hath all power in heauen & in earth, and shal come againe from thence to iudge the whole world. Furthermore, that the holic Ghost is verie God, becaus he is the verue and power of God, and printeth in our heartes the promises made vnto vs in Iesus Christ. And finally that the Kirk is sanctified and deliuered from their sinnes through the mercies of God, and shall after this life ryse againe to lyfe euerlasting.

M. Must we serue God according as he hath commaunded? or else as mens traditions teach vs?

C. We must serue him as he hath taught

vs by his word & commandements and not according to the commandements of men.

M. Canst thou keepe Gods commandements of thy self?

C. No verelie.

M. Who then doeth keepe and fulfill them in thee?

C. The holie Ghost.

M. When God then giueth thee his holy Ghost, canst thou perfectly obserue them?

C. No not so.

M. Why? God doth curse and reiect al suche as doe not in euerie point fulfill his commandements?

C. It is true.

M. By what meanes then shalt thou be faued & deliuered from the curse of God?

C. By the death and passion of our Lord Iesus Christ.

M. How so?

C. For because that by his death he hath restored vs to life, and reconciled vs to God his Father.

M. To whom doest thou make thy prayers?

C. I pray to God in the name of our Lord Iesus Christ our Aduocate and Mediatour, referring al my prayers to that scope, quhille christ our Sauour hath left vs as a most sufficient

efficient and absolute rule.

M. How manie Sacramentes are there in Christs Kirk?

C. Two, Baptisme, & the Lords Supper.

M. What is meant by Baptisme?

C. First, it signifieth that we haue forgiveness of our sinnes by the blood of Christ. Secondly, it setteth before our eies our regeneration or new spirituall birth.

M. What signifieth the Supper of the Lord?

C. That by the spirituall eating and drinking of the body and blood of our Lorde Iesus Christ our soules are nourished vnto life everlasting.

M. What doe the bread and wine represent in the Lords Supper?

C. That as our bodies are nourished therewith, so our soules are susteined, and nourished with the vertue of Christes bodie and blood: not that they are inclosed in the bread and wine, but wee must seeke Christ in heaven in the glorie of God his Father.

M. By what meanes may we attaine vnto him there?

C. By faith, quhilk Gods Spirit worketh in our heartes, assuring vs of Gods promises made to vs in his holy Gospell.

The end.

CERTAINE GRACES TO BE said before and after meales.

Grace before meales.

Gal. 3. 26.

AL things depend vpon thy providēce,
O Lord, to receiue at thine hands due
sustenance in time conuenient: Thou
giuest to them, & they gather it: thou openest
thine hand, and they are satisfied with
all good things.

2 Tim. 4.

Tit. 2.

Iean. 6.

Iean. 6.

O heavenly Father, quhilke art the foun-
taine and full treasure of all goodnes, we be-
seech thee to shewe thy mercies vpon vs thy
children, and *sanctifie these gifts quhilk we
receiue of thy mercifull liberalitie, granting
vs grace to vse them *soberly and purely ac-
cording to thy blessed will: so that heereby
we may acknowledge thee to be the author
and giuer of all good things: and aboue all
that we may remember continually to seeke
the *spirituall food of thy word, wherewith
our soules may be nourished euerlastingly
through our Sauour Christ, who is the true
*bread of life, quhilk came down from hea-
uen, of whom who so euer eateth, shall liue
for euer, & reigne with him in glory, world
without ende. So be it.

Grace after meales.

Let

GRACES
Let all Nations magnifie the Lord: let all
people reioice in praising & extolling
his great mercies. For his fatherlie kind-
nesse is plenteouslie shewed forth vpon vs, &
the truth of his promise endureth for euer. Psal.

We render thanks vnto thee, O Lorde Col.
God, for the manifold benefites quhilke wee
continually receiue at thy bountifull hand;
not onlie for that it hath pleased thee to feed rom. 9.
Tit. 3.
vs in this present life, giuing vnto vs al things
necessary for the same, but especially becaus
thou hast of thy free mercies * fashioned vs
of new into an assured hope of a farre better
life, the quhilk thou hast declared vnto vs by
thine holie Gospell. Therefore we humbly
beseech thee, O heauenlie Father, that thou
wilt not suffer our affections to be * so intan- 2. tim. 1.
1 Ioh. 2.
gled or rooted in these earthlie and corrupti-
ble things, but that we may alwaies haue our
minde directed to thee on * high, continual- 1 Ioh. 2.
1 Tim. 3.
ly watching for the comming of our Lorde
and Sauour Christ, * what time he shal ap- 1 Cor. 1.
peare for our full redemptioun. To whome rom. 8.
with thee, and the holy Ghost, be al honour
and glorie, for euer and euer. So be it.

Ande other thanksgiving befor meit.

Eternall and euermlasting God, Father of
our Lord Iesus Christ, who of thy m

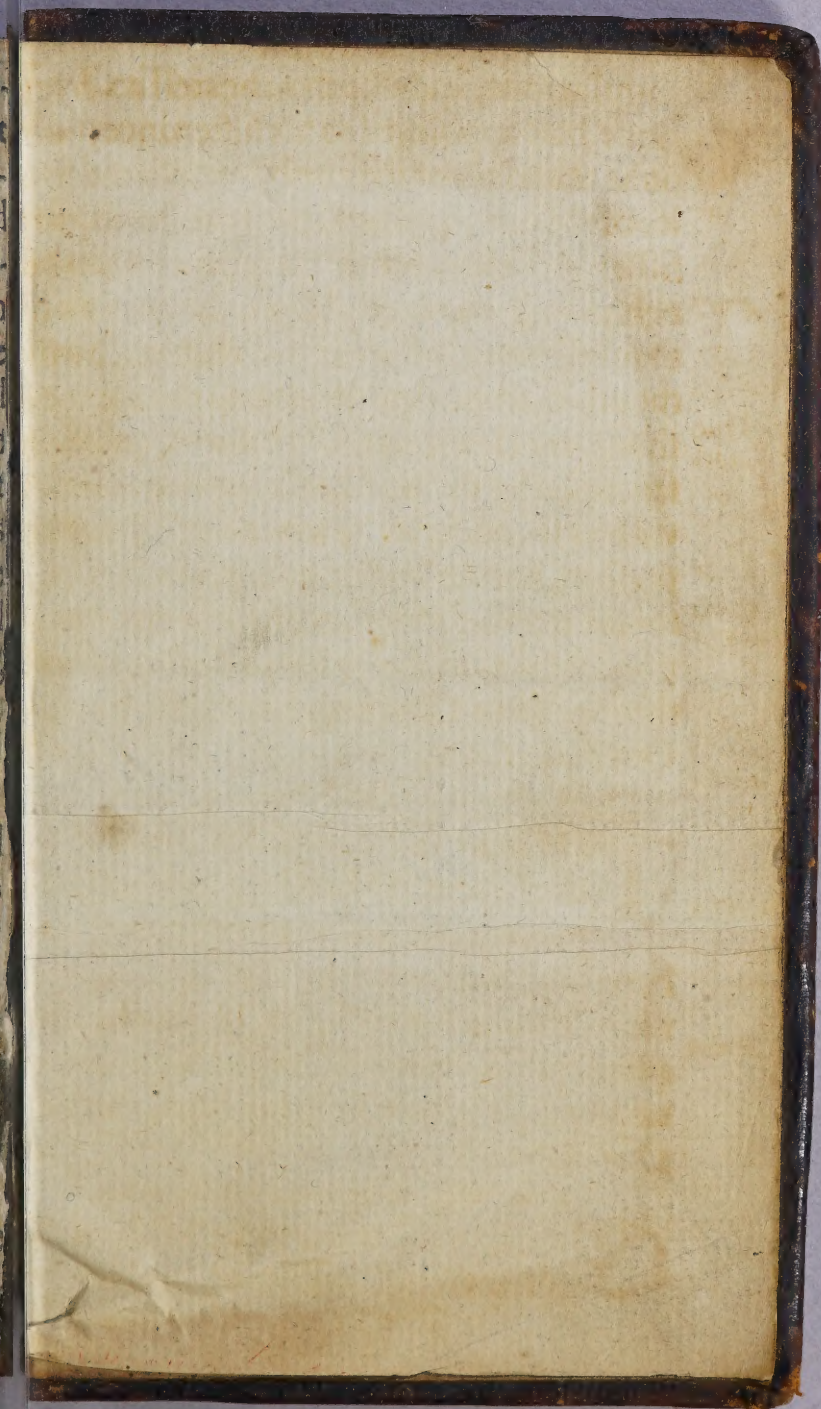
singular loue, quhilke thou bearest to man-
kinde, hast appointed to his sustenance, not
onlie the frutes of the earth, but also the foun-
tanes of the aire, and beastes of the earth, and
fishes of the sea, & hast commanded thy be-
nefites to be receiued as from thy hands with
thankesgiuing, assuring thy children by the
mouth of thine Apostle, that to the cleane all
things are cleane, as the creatures, quhilke be
sanctified by thy word, & by prayer: Graunt
vnto vs so moderatelie to vse these thy giftes
present, that the bodies being refreshed, the
soules may be more able to proccede in all
good workes to the praise of thy holy name,
through Iesus Christ our Lord. So be it.
Our Father, &c.

An other.

THe eies of all things doe looke vp and
trust in thee, O Lord: thou giuest them
meat in due season, thou openest thine
hand and fillest with thy blessings euerie li-
uing creature: gude Lord, blesse vs and the
giftes quhilke we receiue of thy large libera-
tie, through Iesus Christ our Lord. So be it.
Our Father, &c.

Another thankesgiuing before meat.

GLorie, praise and honour be vnto thee
most mercifull and omnipotent father



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